A Study In Temerous Claims About A Myatt

Preface

A Very Modern Narrative

The Early And The Later Myatt

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Two essays concerning the current public narrative about the Order of Nine Angles (ONA) and its alleged founder with the narrative based on accusations about both the ONA and its alleged founder, David Myatt also known as Abdul-Aziz ibn Myatt.

The two essays use a 2025 article as an example of that narrative. The essays are *A Very Modern Narrative* by Gelis Sangster et al, and *The Early And The Later Myatt - A Study In Temerous Claims* by Egnatius Severin et allæ.

Key words: Extremism, National Socialism, Occultism, Order of Nine Angles, ONA, O9A, Satanism, Neo-Nazi, David Myatt, Anton Long, Insight Roles, Numinous Way of Pathei-Mathos, Fallacy of Incomplete Evidence, Pathei-Mathos, Seofonfeald Paeth, Seven Fold Way, Racism, Uncertitude of Knowing,

A Very Modern Narrative

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Part One
Diagnosis At A Distance

A recent (2025) publication emanating from a European University, titled *Across the Abyss, Heideggerian impact on the Occult Longtermism of the Order of Nine Angles*, and purporting to examine that modern Occult movement, is an example of the narrative that is being developed in academia concerning that movement and the person currently alleged or believed, in that milieu and elsewhere, to be its founder and chief theoretician: the individual whom we hereinafter will often refer to as 'protagonist Myatt' who is mentioned on almost page of that publication.

The narrative in question:

> (i) employs the device of assigning both that movement and that individual to, and describing them in terms of, particular abstract categories. In terms of that movement, the appellations include 'longtermism', 'ideological convergence', 'composite violent extremism', 'critical discourse analysis' and as representing 'mythomachy'. In terms of that individual, the appellations include 'imagined emotionology', and the allegation that he is a "devious person" whose post-2012 writings about rejecting extremism and his autobiography *Myngath* cannot be trusted because, as one vocal exponent of the narrative said, protagonist Myatt "lies through his teeth". [1]
>
> (ii) uses secondary sources as if they were primary sources; which results from a confusion of what in terms of that movement is a primary source.
>
> (iii) is based on a limited knowledge derived from an insufficient use of or a total neglect of primary sources.

The result is an impersonal diagnosis 'at a distance' derived from that limited knowledge, whereas our study primarily employs primary sources. [2]

ONA Primary Sources

Before providing the aforementioned illustration of the narrative, it is necessary to consider the question of ONA primary sources.

In *Unravelling The ONA* [3] the authors summarized the current debate, citing academic papers by Daveed Gartenstein-Ross & Emelie Chace-Donahue [4] and by Shanon Shah, Jane Cooper & Suzanne Newcombe, [5] as well as a 2025 submission to the US 'House Homeland Security Committee' titled *The Digital Battlefield: How Terrorists Use The Internet And Online Networks For Recruitment And Radicalization*. [6]

The authors of *Unravelling The ONA* wrote:

> "The fundamental academic question is what for the O9A constitutes a primary source? Since a scholarly work should be based on research using only primary sources and not on interpretative secondary sources such as, in the case of the ONA/O9A, the opinions and interpretations of those who self-declare they are ONA/O9A (followers of its Occult philosophy and praxis) or who are described as or are alleged by others to be ONA/O9A, be these others academics or the Media."

They went on to write:

> In their 2023 article Daveed Gartenstein-Ross and Emelie Chace-Donahue provide a partial answer, for "they give Long's texts more weight than those of others because his writings are repeatedly referenced by O9A texts as the foundation of the philosophy."
>
> Our view and that of some students of that Occult philosophy and praxis is that (i) such primary sources are the texts authored by and signed by Anton Long, and (ii) that a distinction should be made between "the O.N.A" described in such texts between 1976 and c.1991, and the later "O9A" as described in texts authored by 'Anton Long' between 1992 and 2012. The distinction is thus between a Longusian Occult philosophy as described in the 1989 collection of typescripts distributed as *Naos: A Practical Guide To Modern Magick* and the post-1992 Occult movement and praxis which included numerous add-ons such as (a) the axiom of the authority of individual judgment, (b) a Labyrinthos Mythologicus, (c) Insight Roles, (d) the concept of 'mundanes', (e) a code of 'kindred honour', (f) a mythos of Vindex, and (g) antinomian support for both an overt and 'traditional' satanism and for National Socialism be that of the Third Reich and/or the 'ethical National Socialism' described by Myatt is his later National Socialist writings.
>
> Another distinction between what has been termed O.N.A 1.0 and O.N.A 2.0 (a/k/a the O9A) is that ONA 1.0 was only taught in the traditional hermetic manner from Adept to a personally recruited person or persons [...]

Their conclusion was:

> The failure of academics, journalists, and others, to distinguish between ONA 1.0, ONA 2.0, and what self-declared ONA/O9A followers have written, has led to the current O9A narrative exemplified by the [...] claims by the US Department of Justice and repeated by the Media.
>
> As Daveed Gartenstein-Ross and Emelie Chace-Donahue wrote, "there is a need for objective, foundational scholarly literature on the movement's philosophy and core beliefs" but such literature can only be objective and scholarly if they distinguish between ONA 1.0, ONA 2.0, and what self-declared ONA/O9A followers have written, and thus base their understanding of ONA 1.0 and ONA 2.0 on the writings of Anton Long which are their primary source.

In addition, in *Journey To Another World: The Trouble With Myatt And The ONA* it was explained that

> "Much of what is expounded in *Naos* has no parallels in Occult literature, ancient and modern. The concept of causal and acausal being; the Star Game; Esoteric Chant; the three to six month rite of Internal Adept which is part of a graded, decades long 'seven fold way' which follows a seven stage quest or anodos (ἄνοδος) similar to the one described in the Pymander tractate of the ancient Corpus Hermeticum.
>
> In terms of esoteric philosophy, the septenary Star Game and its alchemical fluidical

> symbolism, its septenary correspondences, the ontology of causal/acausal, and so on, make it unique and appropriately described by the term Longusian tradition - Longusian from the Latin for 'long'- given that the pseudonymous author of all but one text in *Naos* was 'Anton Long'.
>
> If 'Anton Long' (AL) was the founder of that particular Occult tradition as described in *Naos* then ergo his signed and published writings before 2012, the year of his retirement, are the primary sources for that Occult tradition, with what was written about that tradition by others, such as academics and journalists who base their expositions on the writings and opinions of self-described adherents or those alleged by others to be adherents, secondary sources." [7]

Thus, if as academics Daveed Gartenstein-Ross and Emelie Chace-Donahue suggest the writings of Anton Long are the foundation of ONA philosophy, then his signed and published writings before 2012 are the primary sources of that esoteric tradition. [8]

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Part Two
An Illustrative Example

As an example of the current narrative about the ONA and protagonist Myatt we shall consider the 2025 text *Across the Abyss: Heideggerian impact on the Occult Longtermism of the Order of Nine Angles*, by Filip Lindström of Södertörn University, since it exhibits the three attributes enumerated in the *Diagnosis At A Distance* section above.

In that text the author makes statements which a scholarly knowledge derived from an extended research using primary sources would have uncovered as fallacious. The statements include the following:

§ 1: "like renaissance, palingenesis means rebirth" (p.34)

Response: As protagonist Myatt explained, palingenesis (παλιγγενεσία) is best left untranslated as it is a hermetic principle explained by the context, one of which is tractate XIII of the Corpus Hermeticum which is titled *On A Mountain: Hermes Trismegistus To His Son Thoth, An Esoteric Discourse Concerning Palingenesis And The Requirement of Silence.*

Myatt's translation of a relevant section of the dialogue is:

> Thoth: Relate - plainly - the way of palingenesis.
>
> My son, what is there to say? All that can be told is this: I saw an unshaped vista, brought-into-being through the generosity of theos, of me setting forth to a deathless body, and now I am not that before because engendered by perceiveration.
>
> This matter is not taught: not through that shaped part through which is seeing. Thus and for me there is no concern for the initial mixturous form. It is not as if I am biochrome and have tactility and definity: I am a stranger to them. You, my son, now observe me with your eyes and directly see my physicality and perceptible form. And yet, my son, I am now not

understandable with those eyes.

[...]

Thoth: Inform me also of this: who is the essentiator of the Palingenesis?

Hermes Trismegistus: Through the desire of theos, The Mortal One, child of theos.

Myatt's commentary on this tractate is illuminating about hermeticism and Palingenesis and consists of 34 pages filled with quotations in Greek and references to other ancient texts. [9]

§ 2: "like Goodrick-Clarke, Senholt credits Crowley, Spengler and Toynbee for the phrase aeon..." (p.12)

Response: Research using primary sources would have uncovered several facts, one which is that the term 'aeon' occurs multiple times in the ancient text of Corpus Hermeticum, usually to refer to a Hermetic principle personified as Aion.

In his commentary on the Pœmandres tractate [10] Myatt places the term into another context, quoting Eusebius who wrote (c.326 CE) about φῶς (phaos) pre-existing before the cosmic order, with φῶς used by Eusebius to mean Light in the Christian sense:

> τό τε φῶς τὸ προκόσμιον καὶ τὴν πρὸ αἰώνων νοερὰν καὶ οὐσιώδη σοφίαν τόν τε ζῶντα
> [Historia Ecclesiastica, Book 1, chapter 2]

Myatt translates as: "The Light of the proto-cosmos, the comprehension and vital wisdom existing before the Aeons."

As Myatt explained in his *A Matter of Honour* [11] in relation to claims by Senholt:

> "[S]ome of my ideas and concepts - such as acausality and Aeons and Homo Galactica - are and have been used by the ONA. These concepts date to the early to middle 1970's, evident in such non-occult writings as *Emanations of Urania*, [12] and, later on, in my *Vindex - Destiny of the West*. As an early advocate of copyleft, I have never been bothered by plagiarism or by others using and adapting my ideas and my 'inventions', such as The Star Game. Thus there is use and adaptation by others, and possibly plagiarism, but no proof of a direct link."

Furthermore, in 2014 he wrote,

> "The Cosmic Perspective reveals a particular truth not only about the Anthropocene (and thus about our φύσις as human beings) but also about how sustainable millennial change has occurred and can occur. Which change is via the progression, the evolution – the development of the faculties and the consciousness – of individuals individually. This is the interior, the a-causal, change of individuals wrought by a scholarly learning of and from our thousands of years old human culture of pathei-mathos, by our own pathei-mathos, and by that personal appreciation of the numinous that both the Cosmic Perspective and the muliebral virtues incline us toward. This aeonic change voids what we now describe by the terms politics and religion and direct social activism of the violent type." [13]

§ 3: "the insight role is a device for the ONA adept to receive new experiences that will facilitate his or her personal development and additional steps along the Seven Fold Way." (p.8}

Response: In the ONA an Adept is someone who has succesfully undertaken the three to six month long of Internl Adept. Insight roles are not related to the stage of Adept but to the early stages of Initiate and External Adept as even a cursory reading of ONA sources would reveal. For example,

> "The fundamental tasks of the new Initiate are: (i) to train for, and undertake, several physical challenges, (ii) choose and undertake an Insight Rôle (see chapter II) and which role should last around a year to eighteen months, and (iii) following success in these prepare for and undertake the Grade Ritual of External Adept (see chapter III)." [14a]

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Internal Adept

> "The rite exists in two forms, one lasting three months, the other six months, and it is up to the candidate to decide which one they will undertake, and whether or not they (i) will build their own shelter and procure their own food by fishing, hunting, and gathering, or (ii) take a tent and sleeping bag and purchase on a monthly basis such food supplies as may be needed from a locality situated at a suitable walking distance (c.10 miles). Whatever length of stay or means of shelter and food is chosen the candidate can only take what they can carry on their own back.
>
> The task is to live alone in an isolated, wilderness area for the specified period with no contact with the outside world (except the little necessary if monthly supplies of food have to be bought) and without any modern conveniences (save for a tent and sleeping bag if required), with no means of measuring time (such as by a clock or watch), using only candles [in a lantern] for night-time illumination, and having no communication devices (such as a mobile telephone) and no means of reproducing music or any other form of entertainment.
>
> The rite is to live in such a simple way for the specified period, and it is recommended that the candidate keep a journal to record their thoughts, feelings, and imaginings."
> [14b]

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> "The Diary of an Internal Adept is a remarkable document that deserves to be better known. The text is a transcription of the handwritten journal of an Occult initiate written in the 1990s: an honest and revelatory narration of the three-month long O9A Grade Ritual of Internal Adept undertaken in the Outer Hebrides, and makes it evident that the anados (ἄνοδος) of the O9A Seven Fold Way is a personal, a difficult, and an essentially pagan, quest which in its fourth (Internal Adept) stage involves, as one reviewer wrote, complete oblivion for the ego." [15]

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§ 4: "to the followers of the esoteric philosophy of the Order of Nine Angles (ONA), the spiritual concept of acausality justifies the promotion of violence, hatred and terrorism..."

Response: This claim reveals a fundamental misunderstanding of how both protagonist Myatt and the ONA consider acausality, and thus the acausal, with Myatt's view having profoundly changed over the decades.

(a) The ONA View

A scholarly knowledge derived from an extended research using primary sources would have uncovered the following.

> i) "[T]he intuition of acausality, which empathy provides, is a wordless apprehension (a knowing) of beings and Being which does not depend on denoting or naming (and thus does not depend on abstractions) and the theory of acausality is a formal attempt to explain this apprehension and this distinct type of knowing." [16]
>
> ii) The acausal, as understood and as exoterically used by the O9A, is outlined in many MSS; for example in *Acausality, The Dark Gods, and The Order of Nine Angles* from which this a quotation.
>
> "Anton Long clearly states, in many MSS, from the 1980s on, the reality of such an acausal existence beyond our causal (mortal) death. For example, in *The Quintessence of the ONA: The Sinister Returning* (dated 119 Year of Fayen) he writes that -
>
> > the very purpose and meaning of our individual, causal - mortal - lives is to progress, to evolve, toward the acausal, and that this, by virtue of the reality of the acausal itself, means and implies a new type of sinister existence, a new type of being, with this acausal existence being far removed from - and totally different to - any and every Old Aeon representation, both Occult, non-Occult and religious.
>
> Thus it is that we view our long-term human social and personal evolution as a bringing-into-being of a new type of sinister living, in the causal - on this planet, and elsewhere - and also as a means for us, as individuals of a new sinister causal species, to dwell in both the causal and acausal Universes, while we live, as mortals, and to transcend after our mortal, causal 'death', to live as an acausal being." [17]

In the ONA tradition, discovering and using the faculty of empathy is one of the purposes of the three-month long Grade Ritual of Internal Adept, qv. *The Diary of an Internal Adept*. [14]

(b) The Myattian View

In his early writings protagonist Myatt considered that the acausal concerned the numinous, as in *A National-Socialist Glossary*, which was part of his *What Is National-Socialism?* text.

> "Something is numinous if it has beauty and awe. Something which is divinely-inspired or divinely-representative is numinous. What is numinous is generally what is revered, or regarded as sacred - as spiritual or divine. Nature herself is numinous - a wonderful, awe-inspiring mystery. The numinous is an expression of the acausal - of the Unity behind causal, temporal, appearance." [18]

He expanded on this in *The Concept of the Acausal* section of *The Theology of National-Socialism An Examination of National-Socialism, Christianity and Islam*.

> "National-Socialism gives us an awareness of several types of living being which other Ways of Life ignore or consider irrelevant. This ignorance is especially true of modern materialism. These beings include Nature, our folk, the homeland where our folk dwells, and the Cosmic Being.

> These types of being derive their life from the acausal - or rather, from acausal energy. That is, they are manifestations of the acausal in the causal world. In a sense, these beings are acausal life, as distinct from the causal life-forms we know, through experience and Science, and which dwell with us on this planet. To understand National-Socialism is to understand this concept of the acausal, and thus the matrix, The Unity, which the acausal is.
>
> It is the acausal which is numinous, which we apprehend through great Art, literature, music, and so on, and which can and does inspire us to quest for excellence and strive to aid our evolution. It is the acausal which is the essence of life, and it is a rational understanding, or intuitive awareness, of the acausal which enables us to place our own lives in the correct, Cosmic, context, and which provides us with the insight of how all life, causal and acausal, is connected, dependant, inter-related." [19]

In his later writings Myatt used the term in several ways, for example in reference to the 'Ash Wednesday' poem of TS Eliot:

> For me, now, that 'God' of his and of others is Being, ὁ θεὸς, The Ineffable, The Unknowing and Unknowable, The Acausal, The-Unity, The One-The Only (τὸ ἕν), The Monas (μονάς) and which 'acausal' Being Muslims called Allah and Christians called God. This Being is also, as described in the Corpus Hermeticum, both male-and-female:
>
> > Theos, the perceiveration, male-and-female (ἀρρενόθηλυς) being Life and phaos, whose logos brought forth another perceiveration, an artisan, who - theos of Fire and pnuema - fashioned seven viziers to surround the perceptible cosmic order in spheres and whose administration is described as fate.
> >
> > ὁ δὲ Νοῦς ὁ θεός, ἀρρενόθηλυς ὤν, ζωὴ καὶ φῶς ὑπάρχων, ἀπεκύησε λόγωι ἕτερον Νοῦν δημιουργόν, ὃς θεὸς τοῦ πυρὸς καὶ πνεύματος ὤν, ἐδημιούργησε διοικητάς τινας ἑπτά, ἐν κύκλοις περιέχοντας τὸν αἰσθητὸν κόσμον, καὶ ἡ διοίκησις αὐτῶν εἱμαρμένη καλεῖται.
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> An Interview With David Myatt On A Summer Solstice Eve
> https://davidmyatt.wordpress.com/wp-content/uploads/2024/06/dmyatt-summer-solstice-interview.pdf

In one of his criticisms of Hitler and National Socialism, titled *Some Philosophical and Moral Problems of National-Socialism* dated 2012, Myatt wrote that empathy

> "presents us with an acausal-knowing of life, human and otherwise, and this knowing is of ourselves as but one fallible, biologically fragile, mortal, microcosmic nexion, and thus of how our self, our perceived and singular separate self-identity, is appearance and not an expression of the true nature of our being, which nature is one of connexions, between living emanations, not one of separations.
>
> Such a revealing of our nature reveals that we should act with empathy and honour in the knowledge that our actions affect others or can affect others, directly, indirectly, emotionally, and acausally. That their joy, their pain, their suffering, their fate is ours by virtue of us as a connexion to them – as a connexion to all life; as one emanation of ψυχή." [21]

In that criticism he references two other early texts of his, (a) *Some Notes Concerning Causality, Ethics,*

and Acausal Knowing, and (b) *Acausality, Phainómenon, and The Appearance of Causality*.

In Appendix V, *Notes on Aristotle, Metaphysics, Book 5, 1015a*, of his *The Numinous Way of Pathei-Mathos*, he provides the Greek text, his own translation, and a commentary, writing that

> "what Aristotle is describing here is 'change', as for example in the natural development, the unfolding, the growth, of some-thing living that occurs because it is living; because it is possessed of Life and which Life is the ἀρχή of the changement, the 'original being' (the φύσις) from whence being-becomes to be often perceived and classified by us in orderly ways.
>
> What is described is an a-causal change, of being-becoming - of being unfolding - and thus fulfilling the potentiality of being within it. Hence why here Aristotle writes ἀρχὴν κινήσεως, which describes the potential changement inherent in certain beings. That is, the a-causal origin of beings-becoming, or having become, and which beings (having changed, developed, unfolded) we then perceive and classify in orderly ways , such as by shape or usefulness to us, or by a notion such as causality: in terms of physical 'movement'. Which is why, in Aristotle, there is a relation between φύσις, μορφή, and εἶδος - εἶδος in the sense of 'perceiveration' and not, as in Plato, denoting an abstract 'form' or an 'ideal' - διὸ καὶ ὅσα φύσει ἔστιν ἢ γίγνεται, ἤδη ὑπάρχοντος ἐξ οὗ πέφυκε γίγνεσθαι ἢ εἶναι, οὕπω φαμὲν τὴν φύσιν ἔχειν ἐὰν μὴ ἔχῃ τὸ εἶδος καὶ τὴν μορφήν.
>
> Thus φύσις is what is a-causal in beings and which acausality is the origin of the 'natural' order that unfolds because of the potentiality of being to become, to presence in the causal, whence to be perceived by us in various orderly arrangements and/or arranged in terms of usefulness, and which arrangements/usefulness include τὸ καλόν - and thus schemata, τάξις - and ἀρετή." [22]

This is about as far as one can get from the accusation of justifying "the promotion of violence, hatred and terrorism."

§ 5: "the mythomachy war could explain why ONA authors as of late have added promotion of sexual abuse of children to their doctrine..."

Response: The term "ONA authors" reveals a lack of scholarly rigour since it is not explained who these 'authors' are, how they are connected to the ONA and what that connection is. Do they declare themselves to be ONA and if so how and when and where and what probative evidence relating to association with the ONA substantiates their claim? Or have others declared them to be ONA and if so, when and where, and are those who have declared them to be ONA reliable witnesses and do they have probative evidence to support such a declaration?

If such authors have promoted such things then such things are, ipso facto, not part of ONA philosophy as described by ONA primary sources. A primary source regarding such matters is the following, written by Anton Long in 1989.

> "[T]here is not, and cannot be, any such thing as 'Satanic' child-abuse: there can be no child-hood 'initiation', no participation by children under a certain age in rituals, and no abuse, by adult Satanists, of children. This latter is important - Satanism is concerned with the individual gaining self-mastery and self-understanding. The abuser (whether of children, drugs or pleasures) is swayed by mostly unconscious desires and impulses - they may manipulate and

> try to control others who are susceptible, but they cannot control themselves, or even begin to understand their 'darker' side. In short, they are weak - and generally rather pathetic - individuals, although they may hide behind a 'mask' or a 'role'. Such people are not Satanists, but rather failures." [23]

The quotation is from the article *Satanism and Child-Abuse* which was published in issue #9, November 1991, of *The Watcher* LHP zine, New Zealand. It was also mentioned on page 125 of the book *Nation and Race: The Developing Euro-American Racist Subculture*, edited by Jeffrey Kaplan, ToreBjørgo, published by Northeastern University Press in 1998.

§ 6: "After David Myatt has publicly switched beliefs from one religion or philosophy to another, while always keeping one foot in National Socialism, he becomes the boy who cried wolf when he suddenly promises to have left extremism behind. His repetitively proven association to the Order of Nine Angles makes it close to impossible to accept any statement of his as based on honesty..."

Response:

That the author makes various allegations and ends with the affirmation that it is "close to impossible to accept to any statement of [Myatt's] as based on honesty" is a presumption amounting to an unacademic dismissal of primary sources in this matter (that is, all of Myatt's post-2012 writings and any and all statements he has made post-2012) as deceptive and/or as dishonest. Nevertheless, in this matter we shall persist in our pursuit, by rational means, of 'what is the truth of Myatt' by employing primary sources.

(a) Protagonist Myatt did not 'publicly switch beliefs'. For example, he quietly converted to Islam in 1998 and made no mention of it publicly for around eighteen months.

(b) He did not "always keep one foot in National Socialism" since his published writings under the name Abdul-Aziz ibn Myatt were critical of it and of nationalism and racialism in general.

His conversion is explained in his *From Neo-Nazi to Muslim* dated 5 Rabi Awal 1427 (Revised 2 Shaban 1428) [24] in which he wrote:

> "Since my conversion/reversion to Islam, I - because of my own past and previous political involvements - have been asked many times over the years for my views regarding nationalism, race and Islam. Is, some have enquired, Islam compatible with nationalism, and/or racial identity, while others have asked whether our own native or ancestral culture is important. For years, I have striven to answer these questions, by asking the advice of those Muslims more learned than I, by studying the Quran and Sunnah, and by studying the works of Islamic scholars. Thus I have come to understand that, for Islam, there is only Dar al-Islam and Dar al-Kufr: the lands of Islam, and the lands of Ignorance where abide the Kafiroon. In addition, as Allah Subhanahu wa Ta'ala says: "The most honourable of you in the sight of Allah is the one who has At-Taqwa." (49:13 Interpretation of Meaning)
>
> [...]
>
> For a Muslim, all Muslims are their brothers and sisters - they are not judged, or categorized, according to any other criteria, such as 'race'. Indeed, it is perhaps true to say that there is a specific Islamic culture: a Muslim identity, created by the revealing which is the Quran and

> Sunnah, and manifest in Adhab Al-Islam: in the customs, the ways, the manners of Muslims."

There is also the essay *Nationalism, Race and Islam*, [25] in which he quoted a Hadith:

> "It was narrated on the authority of Abu Hariara that the Prophet (salla Allahu 'alayhi wa sallam) said: He who believes in Allah and the Last Day should either speak honourably or be silent." (Muslim, Book 1, 75)

Furthermore, during a 'live' interview in 2006 [26] Myatt was asked the following question,

> *I have read somewhere that people say your conversion is insincere and "may be just a political ploy to advance your own failing anti-establishment agenda". Is this true?*
>
> Reply: Bismillah. I can only repeat what I have said, and written, many times since my reversion, which is that I made my Shahadah at a mosque, in front of several Muslim witnesses, and that - while I lived in that area - I regularly went to Namaz there, for over a year. I also have a document testifying my acceptance of Islam, signed by a Qadi and the Imam of a Mosque.
>
> In addition, when interviewed by the BBC's Panorama programme some 18 months after my reversion, I made another public declaration that I was a Muslim, Alhamdulillah. But that bit was cut, and not broadcast. Since then, I have made several more such public declarations of my Islam, including one in a letter I sent to a newspaper which repeated such allegations. The newspaper did not publish the letter - so I posted it on an Islamic internet forum.
>
> This live dialogue is another public declaration of my Islam, Alhamdulillah.

His writings after 2010 contain strident criticisms of Hitler and of National Socialism, in one of which he wrote that National Socialism

> "by its very nature is supra-personal, organized, authoritative, dogmatic, and numinosity only lives, dwells, is manifest – in the personal sense – by individuals leading or inclining toward leading an empathic, compassionate, honourable, life where there is no need of any authority, any judgement, any criteria, other than their own, deriving from their empathy and their unique πάθει μάθος.
>
> There is thus, based on applying the moral criteria of The Numinous Way, a complete rejection by me of National-Socialism – of whatever kind – and an understanding of Hitler as a flawed individual who caused great suffering and whose actions and policies where dishonourable and immoral." [27]

(c) Nowhere, as far as we can ascertain using primary sources, does protagonist Myatt "suddenly promise" to have left extremism behind as the author of *Across the Abyss* claims. As Myatt describes it:

> "For the reality of my past nine or so years is not that of some sudden life-changing revelation, but rather of a profound inner struggle whose genesis lay years before - in my experiences with and passion for women; in my time in a monastery; in my ever-growing love for Nature and my involvement with English rural life; in Sue's illness and her tragic death.
>
> This intense struggle was akin to an addiction, and I an addict addicted to abstractions. A struggle between my empathy, my understanding, my pathei-mathos, and my life-long belief, itself an abstraction, that somehow in some way I could make a positive difference to the

world and that such abstractions as I adhered to, or aided or advocated were or could be a beginning for a better world, and that to achieve this new world certain sacrifice were, unfortunately, necessary.

A struggle which gave rise to what became - refined, and extended, year after year - The Numinous Way, and which struggle was an interior war to change myself, to actually live, every year, every month, every week, every day, suffused with an empathic awareness and a desire not to cause suffering; the struggle to abandon abstractions.

For nine years or so this interior struggle wore me down, until it gradually faded away. It was akin to cycling up a long steep mountain climb in mist and drizzly rain, struggling on against one's aching body and against the desire to stop and rest; and not being able to see the end, the summit, of the climb.

And then, slowly, the drizzle ceases, the mist begins to clear, the road becomes gradually less steep, and one is there - in warm bright sunshine nearing the summit of that climb, able to see the beautiful, the numinous, vista beyond, below, for the first time, and which vista after such an effort brings a restful interior peace, the silent tears of one person who feels their human insignificance compared to the mountains, the valleys below, the sky, the Sun, and the vast Cosmos beyond: the wyrdful nature of one fleeting delicate mortal microcosmic nexion which is one's own life." [28]

This process of slow inner change is also documented in many letters Myatt wrote while living on a farm between 2002 and 2009, from which letters the following is extract:

"Over fifty years ago, in the 1970s, my concern was the next political confrontation, the next street fight with political opponents, the next piece of propaganda I would produce, motivated as I was by a Certitude-of-Knowing, a fanaticism, born of the belief that I had found the right answers, the right solutions, to certain problems of a political and social kind.

Now, after decades of practical experience which included two terms of imprisonment, the loss of two loved ones, travels in various foreign lands, and a decade and more of working with my hands in rural occupations, my concern has become my Uncertitude-of-Knowing: of how and why my earlier hubris has, mostly against my will, somehow given way to an often wordless appreciation and a wordless knowing of Nature and of my place as one fallible mortal temporarily living, for only some decades, on one planet orbiting one Star in one Galaxy among a Universe of billions of Galaxies. Of how I owe a debt, have an obligation, to Nature - Debitum Naturæ - and almost certainly a debt to whatever is or was the genesis of Nature, of the variety of life, here and possibly elsewhere in the Cosmos.

There thus has developed in me a perspective far beyond politics and far beyond the years and the decades where those with a political or a religious Certitude-of-Knowing try from whatever motive, or some scheming, to change what-is to what they, or others whose authority they accept, believe should-be based on some personal or adopted political or religious or social certitude. For all they seem to have done or do is perpetuate the cycle of suffering as I perpetuated it during my decades as a political and then as a religious fanatic." [29]

Are those (and the letter reproduced in full in Appendix I) the deceptive words of an extremist, as his opponents would have us believe?

(d) What "repetitively proven association" with the ONA? By whom? The author only cites Goodrick-Clarke and Senholt and, as several writers have revealed [30] they did not provide anything evidential in support of their claims.

In summation, such unproven allegations about protagonist Myatt, and those quoted in § 7 and § 8 below, seem to us to reveal the nature of the 2025 work we have been discussing.

§ 7: "Myatt's renunciation of his extremist past can be understood as a deceitful alteration of his discourse, conducted in order to retrieve acceptance in the social sphere that disregards far-right extremism..." p.55

Response: Where are the primary sources for the repeated allegation of protagonist Myatt being deceitful? What, we ask, is this 'social sphere' that the protagonist wants to be accepted into? This allegation of 'wanting to be accepted' would be somewhat amusing if it was not seriously meant, particularly as so many of Myatt's post-2012 writings are concerned with empathy, [31] and the need for a personal expiation. [32]

§ 8: "Myatt's intention with his PE [post-extremist] writing, and The Numinous Way of Pathei-Mathos in particular, is re-instating the confusion and bewilderedness striking the recipient of information about him and the ONA..." p.47

Response: This statement about intention, presented as a rhetorical question, is one of the foundations of the public narrative about protagonist Myatt and the ONA, derived as it is from the allegation that Myatt is 'Anton Long'. The author's belief in this prejudicial statement seems evident when he, again rhetorically, writes about Myatt as a "devious person hiding behind the Anton Long pseudonym" and when he writes, as noted in **§** 6 above, that it is "impossible to accept any statement of his as based on honesty..."

As in the public narrative, no evidence from primary sources or from a scholarly analysis of those voluminous post-2012 writings, is presented to substantiate the allegation that Myatt's rejection of extremism and his post-2012 writings are a deception.

It is interesting that the author repeats the accusation several times (qv. **§** 6 and **§** 7 above) each time in a slightly different context, and each time postulating a different or slightly different explanation for this alleged deception.

§ 9. "Myatt and the ONA are notorious for reading and responding to nearly every single word written about them..." p.77

Response: This hyperbole, together with the underlying prejudicial assumption that the voluminous post-2012 writings of (that is, the primary sources relating to) protagonist Myatt can be ignored because he is not only a deceptive person but also Anton Long, epitomizes this particular and recent contribution to the public narrative about Myatt and the ONA which we have been discussing. A contribution which, as with many others, cloaks itself with pseudo-intellectualism through the citation of secondary (not primary) sources and which uses invented impersonal abstract categories as a diagnostic tool.

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To summarize. The fallacious nature of the statements, together with the fallacious nature of other statements by the author of *Across the Abyss* which are analysed in *The Early And The Later Myatt: A Study In Temerous Claims* [33], brings into question not only the academic value of that work but also the public narrative about protagonist Myatt and the ONA which that particular work by Lindström is now a part of; a prejudicial narrative which many politicians, the mainstream Media, and even some academics in countries such as America and Britain now apparently believe in since they assiduously propagate it.

The following quotation, from p.55 of the item we have been discussing, is indicative of his views about protagonist Myatt and could be considered a summary of part of the public narrative about our protagonist:

> "Not many researchers nor journalists believe Myatt has truly left extremism behind, rather most construe his change of path as an insight role, the ONA practice of deception for infiltrative purposes. If that is the case, Myatt's renunciation of his extremist past can be understood as a deceitful alteration of his discourse....."

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Part Three

The Public Narrative

The public narrative about Myatt and the ONA is based on two intertwined allegations:

I. That the ONA/O9A is, as a representative of the US Department of Justice claimed in 2023, [34]

- ° a white supremacist, neo-Nazi, Satanist, and jihadist group that promotes extreme violence to accelerate and cause the demise of Western civilization;
- ° that it embraces terrorism, including radical Islamic jihadist ideology and the violent tactics of jihadist groups;
- ° that members and associates of O9A have participated in acts of violence, including murders.

II. Myatt's post-2012 writings can and should be ignored because they are a deception since he is not only Anton Long but still a neo-nazi extremist, probably still secretly guiding the ONA, and still working toward the downfall of Western society.

Allegation I.

An integral part of the public narrative about the ONA/O9A is the assumption that the beliefs and deeds of those claiming to be O9A, or claimed by others to be O9A or inspired by the O9A, represent the ideology and aims and tactics of the O9A. In this narrative, ONA/O9A primary sources (the writings of Anton Long, 1976-2012) are ignored or considered irrelevant, with the narrative using secondary and tertiary sources instead.

What are also ignored are (i) attempts, using primary sources, to rebut such claims as those made by the US Department of Justice [34] and (ii) the reality that the actual ONA no longer exists [35] with such sources indicating that the public O9A is now a manufactured phantasmagorical enemy which the governments of several nation States want to outlaw. Hence the following:

Dear Home Secretary

I am writing to request a meeting to discuss the urgency of proscribing the Nazi-occultist group the Order of Nine Angles (O9A).

Along with HOPE not hate, the anti-fascist organisation whose parliamentary group I chair, I've been pressing the prescription review group to urgently assess the O9A threat and to bring forward the required parliamentary motion to proscribe O9A.

I have raised this matter both in the House and publicly a number of times. The O9A pose a significant threat to the lives and security of families in Britain.

This morning, the BBC reported that the man who murdered Bibaa Henry and Nicole Smallman in Wembley had been influenced by a man closely associated with O9A. These brutal and savage murders were inspired by the killers interest in satanism - an ideology which is promoted by, O9A - as well as Neo-Nazism.

This is not the first horrendous crime involving the O9A. This is a group that is promoting and praising terrorist attacks, especially attacks which involve sexual violence. Recently, a serving US soldier was indicted for conspiring with O9A supporters to launch a terror attack on his own unit.

Proscription will send a clear message that we are united against their hate and violence, and it would provide the police and security services with additional powers to stop this vile group from organising - and potentially save further lives from being lost.

I do urge you to ensure that they are proscribed urgently and I look forward to your reply and the opportunity to discuss this matter with you soon.

Yours sincerely

Stephanie Peacock MP

https://www.stephaniepeacock.org.uk
/stephanie_calls_on_home_secretary_to_proscribe_murderous_nazi_occultist_group/

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Will the Government, as highlighted by the group Hope not Hate, whose work I pay tribute to, seek to outlaw the neo-Nazi organisation Order of the Nine Angles, alongside other despicable far-right groups? I pay tribute to my hon. Friend the Member for Barnsley East (Stephanie Peacock) for the work that she continues to do on this as chair of the all-party Hope not Hate group. Clearly, proscription should mark the start and not the end of the process. As such, is the Minister happy with the level of enforcement against proscribed organisations and their members?

Conor McGinn, MP for St Helens North:
https://hansard.parliament.uk/Commons/2021-07-13/debates/673D4D8F-D90C-450B-B7E8-26B63018E5D3
/PreventionAndSuppressionOfTerrorism

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Allegation II.

An integral part of the public narrative about David Myatt are the assumptions that he is Anton Long, the founder of the ONA, and a deceptive person who "lies through his teeth", [1] part of which deception is his rejection of extremism.

Thus, to date, his voluminous post-2012 writings, many intensely personal [36] and many scholarly, such his translation of and commentary on tractates of the Corpus Hermeticum, [37] have been and are being ignored in academia, probably because of the prevalence of and a belief in the public

narrative which entwines Myatt with the ONA thus making Myatt a most controversial figure. It is also possible that these writings are ignored because it is currently politically expedient for academics to refrain from saying or writing anything positive about such a controversial individual whose political, religious, and philosophical peregrinations over the past fifty years [38] resulted in him developing an antinomian philosophy whose essence was expressed in works such as his 2025 essay *Individual Judgement, Authority, And Governance.* [39]

As one observer noted:

> "One of the fundamental things about the modern, currently disparaged and little understood, philosophy of pathei-mathos (a/k/a the numinous way of pathei-mathos) is its antinomian nature: that it replaces the abstraction, and thus the authority, of the modern nation-State with the authority of the individual, with antinomian philosophically implying a passive rejection of the customs, the beliefs, the authority of the modern nation-State..." [40]

As protagonist Myatt wrote:

> "It is my contention that the wordless knowing which personal empathy provides or can provide together with the wordless knowing arising from a personal pathei-mathos is a moral alternative to the abrogation of personal judgement and of personal conscience required by a nation-State and by established religions in the particular matters of war and the violence involved in supra-personal conflicts where there is an assumed 'us' and a 'them'. A moral alternative because there is a personal, individual, horizon to both empathy and pathei-mathos." [41]

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Part Four
A Conclusion

When confronted with primary sources that contradict the allegations made about Myatt and the ONA the allegationists invariably quibble about 'what is an ONA primary source' and resort to claiming that since Myatt is a deceptive person who has written about having rejected extremism, those writings are deceptive.

In addition, the allegationists believe, contrary to jurisprudence, (i) that it is for Myatt to prove that he is not Anton Long and not for them to provide probative evidence that he is Anton Long, and (ii) it is for Myatt to prove that his post-2012 writings are genuine and not for them to provide probative evidence that they are deceptive.

We, and a few others, are under no illusions regarding how long the current public narrative about protagonist Myatt will persist and thus how long it will be before his post-2012 writings, and especially his philosophy of pathei-mathos, are academically reviewed sans the context of that narrative and its allegations. Probably fifty years, at the very least.

Gelis Sangster, et al
Autumn Equinox 2025

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Footnotes

[1] The accusation was made by one of Myatt's opponents to journalist Justin Ling in an item published in March 2022, and is recounted in *Some Questions for David Myatt*, July 2024, https://davidmyatt.wordpress.com/wp-content/uploads/2024/07/davidmyatt-interview-july-2024.pdf

Regarding that 2024 interview by Myatt, see *An Amusing Riposte*, https://archive.org/download/amusing-dm_202508/amusing-dm.pdf

[2] Primary sources provide direct, contemporary, evidence or direct testimony regarding the subject or event or person being investigated. They include contemporaneous manuscripts, letters, diaries, memoirs, personal journals, interviews, speeches, and other materials which describe or relate (i) events in which a person or persons participated in or observers of, (ii) ideas or creations, such as music, a philosophy, works of literature, poetry, and art-work which a person was responsible for and also their published writings in their original language, and authenticated manuscripts published and unpublished. A primary document could be handwritten, or published in printed form or in a digital format.

The writings, opinions, and conclusions of others about such subjects or persons are secondary sources, with tertiary sources a collection or compendium of such secondary sources.

In scholarly terms and in regard to the original language of primary sources, if a person venturing an opinion about such material cannot read the original language, and does not personally translate such a work or passages from such a work and thus has to use the translations of others then their opinions and conclusions about that work become secondary sources.

[3] https://www.scribd.com/document/836868004/Unravelling-The-ONA

[4] Daveed Gartenstein-Ross & Emelie Chace-Donahue, *The Order of Nine Angles: Cosmology, Practice & Movement*, 2023, DOI: https://doi.org/10.1080/1057610X.2023.2186737

[5] Shanon Shah, Jane Cooper & Suzanne Newcombe, *Occult Beliefs and the Far Right: The Case of the Order of Nine Angles*, 2023, DOI: https://doi.org/10.1080/1057610X.2023.2195065

[6] *Digital Battlefield: How Terrorists Use The Internet And Online Networks For Recruitment And Radicalization*. https://docs.house.gov/meetings/HM/HM05/20250304/117902/HHRG-119-HM05-Wstate-ZelinA-20250304.pdf

[7] *Journey To Another World: The Trouble With Myatt And The ONA*, Chapter 3, ONA 1.0 and ONA 2.0. https://archive.org/download/trouble-dm-o9a/trouble-dm-o9a.pdf

[8] An overview of ONA primary sources is provided in the 2023 text *Deconstructing The O9A*.

> "For the purpose of this monograph O9A primary sources are defined, with reference to the O9A being an esoteric philosophy (qv. Part One) as *The Deofel Quartet*, *The Satanic Letters*, and *Naos*, written by Anton Long, containing as they do the foundations of O9A esoteric philosophy, with his other writings between 1976 and 2012 expositions of that philosophy and, more often than not, part of his Labyrinthos Mythologicus, qv Part Three [...] This definition differs from that of Fredrik Gregorius, that of Daveed Gartenstein-Ross and Emelie Chace-Donahue, and from that of Shanon Shah and associates Jane Cooper & Suzanne

> Newcombe, in their 2023 studies of the O9A which are described in *Another Academic Misunderstanding?* included - pp.9-14 - in *O9A: The Importance Of Primary Sources*, e-text, 2023."
>
> Source: https://archive.org/download/deconstructing-the-o9a/deconstructing-the-order-of-nine-angles.pdf

in *The Boundaries of O9A Philosophy* the author writes that crucial

> "to understanding and appreciating O9A philosophy is the study of the writings of Anton Long, 1976-2012, for they are the primary sources, the only primary sources, of that philosophy. Which writings were published under that name or using the two pseudonyms which he himself has acknowledged, which are (i) 'Stephen Brown', with reference to the two volumes of The Satanic Letters, 1992, and (ii) 'Thorold West', with reference to the manuscript of *Naos: A Practical Guide To Modern Magick*, 1989."

The author defines the ONA in the following way:

> "The appellation Order of Nine Angles describes the esoteric philosophy developed by the pseudonymous Anton Long between 1976 and 2012 and was described in texts authored by him published between those dates.
>
> An esoteric philosophy is a philosophy that describes, or seeks to describe, the hidden or inner - the esoteric - nature of Being and of beings including we human beings. An axiom of O9A philosophy, in common with many esoteric philosophies, is that the inner nature of Being and of beings can be apprehended, or represented, by a particular symbolism or by various symbolisms and also by the relationships between symbols, for such esoteric philosophies are based on the Aristotelian principle that existence/reality is a reasoned order capable of being rationally understood, with many esoteric philosophies also positing – as the ancient Greeks did, as Hellenic hermeticism did, and as O9A philosophy does – that this reasoned order (κόσμος) has an ordered structure and that human beings, by virtue of possessing the faculty of reason, are - in their natural state of physis (φύσις) or fitrah - an eikon (εἰκὼν) of that ordered structure.
>
> The symbolism of O9A philosophy is - as described in the Poemander/Poemandres tractate of the Corpus Hermeticum and in many Renaissance alchemical texts - the ancient one of seven spheres (ἑβδομάς) and a hermetic quest (ἄνοδος) by the individual from the first, lower, sphere to the seventh, higher, sphere....."
>
> Source: https://archive.org/download/o9a-boundaries-philosophy-v9_202209/o9a-boundaries-philosophy-v9.pdf

[9] Included in *DW Myatt: Greek And Latin Translations*, pp. 510-544, https://davidmyatt.wordpress.com/wp-content/uploads/2024/06/dwm_translations.pdf

[10] Pœmandres tractate, included in *DW Myatt: Greek And Latin Translations*, op.cit, pp.364-407

[11] *A Matter of Honour*, 2012, https://davidmyatt.wordpress.com/wp-content/uploads/2024/11/dwm-a-matter-of-honour.pdf

[12] https://archive.org/download/emanations-of-urania/emanations-of-urania.pdf

[13] *Some Questions For DWM*. The essay is included in *One Vagabond In Exile From The Gods: Some Personal and Metaphysical Musings*, 2014, ISBN 978-1502396105

[14] (a) *The Seofonfeald Paeth*, p. 10, https://archive.org/download/o9a-trilogy-print/o9a-trilogy-print.pdf (b) *The Seofonfeald Paeth*, pp.13-14, op.cit.

[15] https://archive.org/download/diary-internal-adept-v1/diary-internal-adept-v1.pdf

[16] *Some Notes On The Theory of The Acausal*, 2010, https://davidmyatt.wordpress.com/theory-of-the-acausal/

[17] Footnote 3, p.163, *The Seofonfeald Paeth*, https://archive.org/download/o9a-trilogy-print/o9a-trilogy-print.pdf

[18] *An Interview With David Myatt On A Summer Solstice Eve*. Included in *Seven Interviews*, https://davidmyatt.wordpress.com/wp-content/uploads/2024/08/dwm-seven-interviews-v1.pdf

[19] *Selected National Socialist Writings*, https://archive.org/download/myatt-selected-ns-writings1/myatt-selected-ns-writings1.pdf

The essay was published in 114 yf [2003] during Myatt's attempt to bring National Socialists and Jihadi Muslims together to fight what he regarded as their common enemy. His attempt was described in the book *Enemy of My Enemy: The Alarming Convergence of Militant Islam and the Extreme Right* by Professor George Michael, published by University Press of Kansas in 2006.

An extract from Myatt's essay was published on the Serbian section of the *Stormfront* internet forum in 2003.

[20] *An Interview With David Myatt On A Summer Solstice Eve*. Included in *Seven Interviews*, https://davidmyatt.wordpress.com/wp-content/uploads/2024/08/dwm-seven-interviews-v1.pdf

[21] *Some Philosophical and Moral Problems of National-Socialism*, https://davidmyatt.wordpress.com/moral-problems-of-national-socialism/

[22] *The Numinous Way of Pathei-Mathos*, pp.44-45, https://davidmyattinfo.files.wordpress.com/2024/03/numinous-way-pathei-mathos-v7-1.pdf

Printed edition of *The Numinous Way of Pathei-Mathos*, ISBN 978-1484096642
Kindle edition: ASIN B0DWXTNNPY

[23] https://archive.org/download/satanism-o-9-a-and-children/Satanism%2C%20O9A%2C%20And%20Children.pdf

[24] https://web.archive.org/web/20110719014034/http://www.davidmyatt.info/convert2.html

[25] https://web.archive.org/web/20080523215400/http://www.davidmyatt.info/islam_race.html

[26] https://web.archive.org/web/20080820074102/http://www.davidmyatt.info/replies-online.html

The *Live Dialogue*, was conducted on the Islam-Online website on 13 Safar 1427 (13 March 2006 CE) which website was founded by Sheikh Yusuf al-Qaradawi who was associated with the Muslim Brotherhood.

[27] *Hitler, National-Socialism, and Politics – A Personal Reappraisal*, 2012, in *Analysing National Socialism*, https://davidmyatt.wordpress.com/wp-content/uploads/2019/06/dwm-problems-ns.pdf

See also *Some Quotations About Hitler, National Socialism, and Racism*, https://davidmyatt.wordpress.com/wp-content/uploads/2024/12/quotes-hitler-race-myatt.pdf

[28] *Myngath*, 2013, (a) Printed edition: ISBN 978-1484110744 (b) Gratis pdf: https://davidmyatt.wordpress.com/wp-content/uploads/2013/04/david-myatt-myngath.pdf

[29] *An Inner Struggle*, https://davidmyatt.wordpress.com/wp-content/uploads/2025/07/an_inner_struggle.pdf

[30]
(a) Senholt: (i) A Case Study, pp.2-5, *A Matter of Honour*, 2012, https://davidmyatt.wordpress.com/wp-content/uploads/2024/11/dwm-a-matter-of-honour.pdf
(ii) *Senholt And the Fallacy Of Incomplete Evidence*, pp. 21-24, *Analysing The Order Of Nine Angles*, 2024, https://archive.org/download/o9a-colin/2024-o9a-colin.pdf
(b) Goodrick-Clarke: (i) *A Matter of Honour*, pp.6-7, 2012, https://davidmyatt.wordpress.com/wp-content/uploads/2024/11/dwm-a-matter-of-honour.pdf (ii) Appendix V, pp.24-26, *Analysing The Order Of Nine Angles*, 2024, https://archive.org/download/o9a-colin/2024-o9a-colin.pdf

[31] In a 2024 interview, Myatt quoted part of one of his post-2012 writings:

> "I have learned that one of the most harmful things is an ideology, of whatever kind, political, religious, social: a belief we have the answers, and that some law, some government, some abstract idea, some political or social policy, or religious belief, can and will change things for the better, even though - as it almost always does - such a thing involves some suffering, some deaths, some people being deprived of their liberty, their freedom, and some individuals using whatever arts of manipulation they can to convince others of the correctness of such a thing, which is always supra-personal, and as such always involves some people, or some government, having some dishonourable 'authority' over others, on pain of punishment.
>
> The simple way of reason, of restraint, of empathy with all living things, of symbiosis with Nature does involve us changing ourselves but such change involves only a free, conscious, individual, choice. Can we accept some of the hardships, the frugality, that such a life brings because we know that this is how we can and should live and that by so living we are not only not harming others, but aiding ourselves, our family, or locality, Nature and the Cosmos? All else seems, now, inauthentic, unnecessary, a turning away from the knowledge, the understanding, we have achieved - and especially a turning away from that empathy, that consciousness, that awareness of the matrix, of us as a connexion, a living nexus, which I have begun to feel is the essence of our humanity." *An Interview With David Myatt On A Summer Solstice Eve*, pp.1372-1377, *Selected Writings 2012-2024*, https://davidmyatt.wordpress.com/wp-content/uploads/2024/12/selected-writings-dwm.pdf

[32] In *Part Two: Expiation And Penance* of his 2018 essay *In Defence Of The Roman Catholic Church* he quoted from his earlier, 2012, *Numinous Expiation* text:

> "One of the many problems regarding both The Numinous Way and my own past which troubles me – and has troubled me for a while – is how can a person make reparation for suffering caused, inflicted, and/or dishonourable deeds done [...]
>
> One of the many benefits of an organized theistic religion, such as Christianity or Islam or Judaism, is that mechanisms of personal expiation exist whereby such feelings can be placed in context and expiated by appeals to the supreme deity. In Judaism, there is Teshuvah culminating in Yom Kippur, the day of expiation/reconciliation. In Catholicism, there is the sacrament of confession and penance. In Islam, there is personal dua to, and reliance on, Allah Ar-Rahman, Ar-Raheem, As-Salaam. Even pagan religions and ways had mechanisms of personal expiation for wrong deeds done, often in the form of propitiation; the offering of a sacrifice, perhaps, or compensation by the giving or the leaving of a valuable gift or votive offering at some numinous – some sacred and venerated – place or site." p.382 of *Selected Writings 2012-2024*, https://davidmyatt.wordpress.com/wp-content/uploads/2024/12/selected-writings-dwm.pdf

The *Numinous Expiation* text was itself part of his 2012 book *Religion, Empathy, and Pathei-Mathos* subtitled *Spirituality, Humility, and A Learning From Grief* which is included in *Selected Writings 2012-2024*, op.cit, pp.399-452.

A printed version of *Religion, Empathy, and Pathei-Mathos* is available: ISBN 978-1484097984

[33] *The Early And The Later Myatt: A Study In Temerous Claims,* https://egnatiusseverin.wordpress.com/2025/09/13/the-early-and-the-later-myatt/

[34] Statement made by Damian Williams of the United States Department of Justice - https://www.scribd.com/document/626556569/Ethan-Melzer-Sentencing-Submission

The claims are examined in Chapter One, *The United States Department of Justice*, pp.4-8 of the 2024 compilation *Allegations, Academia, Occultism, And A Modern Myth*, https://archive.org/download/moderrn-myth-o9a/moderrn-myth-o9a.pdf

[35] *Three Final Texts*, 2025, https://www.scribd.com/document/898398924/The-Hebdomian-Way-Three-Final-Texts

[36] qv. Appendix III for a relevant example.

[37] *Corpus Hermeticum: Eight Tractates*, 2017, ISBN 978-1976452369

Gratis pdf: *DW Myatt: Greek And Latin Translations*, pp. 358-547, https://davidmyatt.wordpress.com/wp-content/uploads/2024/06/dwm_translations.pdf

[38] Rachael Stirling, *The Peregrinations Of David Myatt: National Socialist Ideologist*, 2023, ISBN 979-8392990900

Gratis pdf: https://archive.org/download/dm-ns-ideologue-second-edition_202307/dm-ns-ideologue-

second-edition.pdf

[39] *Individual Judgement, Authority, And Governance*, 2025, https://davidmyatt.wordpress.com/wp-content/uploads/2025/06/impersonal-authority.pdf

[40] *An Antinomian Philosophy?* https://davidmyatt.wordpress.com/wp-content/uploads/2025/07/an-antinomian-philosophy.pdf

[41] *Notes On War, Suffering, And Personal Judgement*, 2025, https://archive.org/download/dwmyatt-notes-war-suffering/dwmyatt-notes-war-suffering.pdf

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Appendix I

A Letter From A Farm

A beautiful, hot, sunny day and only a few wisps of high white cirrus cloud lie below the blue dome of sky.

There is no more work, today, now, and I have spent about an hour lazy - my flask of cider empty - lying in the shade of an Oak in this field of freshly cut hay, no breeze to even rustle the leaves above me; no roads - except two miles distant - and no people to assail me with their sounds, their feelings: to en-press upon me the patterns, the ways, the life, the harm, of that other world.

Thus, here, I am calm, able to be the belonging which I, we, are, and thus it is that I, smiling, walk the short distance to where there is a small pond, down in a hollow by a hedge and shaded only in one part of one corner by one small Hawthorn bush. Behind the larger, blue, Dragonfly, the Ruddy Darter clings to a small half-submerged blade of grass.

But the blue has the better perch - a tall Bull-rush, one among a group of three two-thirds towards the centre of this pond, and every few minutes, the blue flies up, to briefly circle a part of the water before returning to its bull-rush rest.

Damsel-flies - a scintillating light-blue - circle, land, join together, land, around this water's edge.

There is a reason for the blue's wait. A smaller, darker, female arrives and with a loud buzzing of wings, they join to tumble, spin, fly until they break when she hovers toward one edge of the pond, dipping her lower abdomen into the water, again, again, again, there near where stems of grass rise, curved, up toward the Sun, breaking the surface tension of the water. The male blue circles, briefly hovers - as if watching, waiting - and she is gone, back into cover of bush, tree, long grass. He returns then to his perch, but only for a while. He, too is soon gone - where I cannot see -

and it is not long before the female returns to perch, almost exactly - perhaps exactly - where he perched.

The Ruddy Darter has flown away, somewhere, and I wait, wait, wait until my legs become numb from the sitting-stillness and sweat falls down, many times, from my forehead to my face. For this July Sun is hot.

Now, the she-blue circles, alighting from time to time on water-edge grass, before returning to her perch.

On the pond, a black whirly-gig beetle sails over the greeny surface - while, beneath, near where I sit, perched, watching, a myriad of small grey-things, with two front legs like paddles, dart, here, there, following, tussling with each other among some fallen dead twigs. Something, jet-black, oval and small - a beetle perhaps - briefly breaks the surface before swimming back down into the murky depths of the middle as a Water-boatman glides by atop the surface.

I wait, but still do not see the rare Ruddy Darter. It must have gone while I waited, distracted by the blue.

The myriad small grey-things - twenty, thirty, more - have become ten as the Earth turned to move the Sun across my sky. Then only a few remain where I can see them.

There is a slight breeze, now, to break this silence brought by the few calling birds, so hot is the heat of this Sun. And it is the Sun - and thirst, hunger, numbness of limbs - which makes me to rise, pond-ripple slowly, to turn to walk with reluctance back toward that other world.

Having harmed nothing - except two stalks of grass, chewed - I sigh. There are no humans harming things, here: but for how much longer?

David Myatt
One Hot Sunny Day,
Almost Mid-July

Source:
An Inner Struggle
https://davidmyatt.wordpress.com/wp-content/uploads/2025/07/an_inner_struggle.pdf

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Appendix II

The Centuries, Not The Years

Over fifty years ago, in the 1970s, my concern was the next political confrontation, the next street fight with political opponents, the next piece of propaganda I would produce, motivated as I was by a Certitude-of-Knowing, a fanaticism, born of the belief that I had found the right answers, the right solutions, to certain problems of a political and social kind.

Now, after decades of practical experience which included two terms of imprisonment, the loss of two loved ones, travels in various foreign lands, and a decade and more of working with my hands in rural occupations, my concern has become my Uncertitude-of-Knowing: of how and why my earlier hubris has, mostly against my will, somehow given way to an often wordless appreciation and a wordless knowing of Nature and of my place as one fallible mortal temporarily living, for only some decades, on one planet orbiting one Star in one Galaxy among a Universe of billions of Galaxies. Of how I owe a debt, have an obligation, to Nature - Debitum Naturæ - and almost certainly a debt to whatever is or was the genesis of Nature, of the variety of life, here and possibly elsewhere in the Cosmos.

There thus has developed in me a perspective far beyond politics and far beyond the years and the decades where those with a political or a religious Certitude-of-Knowing try from whatever motive, or some scheming, to change what-is to what they, or others whose authority they accept, believe should-be based on some personal or adopted political or religious or social certitude. For all they seem to have done or do is perpetuate the cycle of suffering as I perpetuated it during my decades as a political and then as a religious fanatic.

This new perspective of mine is of the centuries yet to be and of how we as individuals can cease to interfere, from whatever motive, in the world beyond our own personal world because while such interference may in some circumstances change and often has changed our and other societies temporarily 'for the better' such change does not, in the perspective of centuries, last. A revolution here; a change of government; a war there; an invasion of this or that land; repressive laws; the extra-judicial killing or assassination of this or that official or leader...

There are so many examples over so many centuries. Did the brutality of ancient Rome - the slaughter of Boudica and her followers not long after her victory over the Ninth Legion; the killings, including the murder of Cicero, during the Second Triumvirate; the crucifixion of thousands of followers of Spartacus along the Appian Way; the crucifixion of Jesus and the killing of many early Christians - prevent the fall of the Roman Empire? Did the First and Second World Wars, with their millions of people killed, solve the internal problems of, for example, America and Britain: the poverty; the deprivation, the inequality that still haunts them? Et cetera.

Yet we always find excuses for ourselves, for others: that 'next time it will be different' and that some existing government or some newly declared enemy foreign or domestic 'must be opposed and defeated' by whatever means because 'we' are right and 'they' are wrong. Thus does the internal violence, the hatred and often the internal repression, and the foreign killing and the destruction, continue decade after decade, century following century.

Is this all that we are or all we can be? Decades ago in one of those rare perceptions of acausal Time, I vainly tried to express in words that fleeting perception of another world, of another way of living. But as so often between 1968 and 2006 it was, as other such moments were, forgotten in the maelstrom formed by still believed-in causal impersonal abstractions and by my arrogant belief that I should, must, change what-is to what I hubriatically believed it should-be.

I needed to resist, then; I should have resisted, remembering. But remembering and resisting what? Remembering the deeds done; the suffering caused; resisting the hubris that vivified my personal life, manifest as my hubris was in a personal Certitude-of-Knowing. Now, almost every day, I strive to remember in words such as this the long and difficult journey from city-street to farm-field, from battle-song to plainchant to rural silence, conveyed as I seem to have been to move beyond causal impersonal abstractions to a consideration of the centuries not the decades.

> And what you thought you came for
> Is only a shell, a husk of meaning
> From which the purpose breaks only when it is fulfilled
> If at all. Either you had no purpose
> Or the purpose is beyond the end you figured
> And is altered in fulfilment. [1]

David Myatt
August 2024

[1] TS Eliot: Little Gidding

Source:
https://davidmyatt.wordpress.com/wp-content/uploads/2024/08/dwm-the-centuries.pdf

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Appendix III

Letter To My Undiscovered Self

For nearly four decades I placed some ideation, some ideal, some abstraction, before personal love, foolishly - inhumanly - believing that some cause, some goal, some ideology, was the most important thing and therefore that, in the interests of achieving that cause, that goal, implementing that ideology, one's own personal life, one's feelings, and those of others, should and must come at least second if not further down in some lifeless manufactured schemata.

My pursuit of such things - often by violent means and by incitement to violence and to disaffection - led, of course, not only to me being the cause of suffering to other human beings I did not personally know but also to being the cause of suffering to people I did know; to family, to friends, and especially to those - wives, partners, lovers - who for some reason loved me.

In effect I was selfish, obsessed, a fanatic, an extremist. Naturally, as extremists always do, I made excuses - to others, to myself - for my unfeeling, suffering-causing, intolerant, violent, behaviour and actions; always believing that 'I could make a difference' and always blaming some-thing else, or someone else, for the problems I alleged existed 'in the world' and which problems I claimed, I felt, I believed, needed to be sorted out.

Thus I as a neo-nazi, as a racist, would for some thirty years and by diatribes spoken, written, rant on and on about these alleged problems: about 'the Jewish/Zionist problem, about 'the dangers of race-mixing', about the need for 'a strong nation', about 'why we need a revolution', about 'the struggle for victory', about 'the survival of the Aryan race', and so on and so on. Later on, following my conversion to Islam, I would - for some seven or so years - write and talk about 'the arrogance of the kuffar', about 'the need for a Khilafah', about 'the dangers of kufr', about 'the need for Jihad against the kuffar', and so on and so on.

Yet the honest, the obvious, truth was that I - and people like me or those who supported, followed, or were incited, inspired, by people like me - were and are the problem. That my, that our, alleged 'problems' (political/religious), were phantasmagoriacal; unreal; imagined; only projections based on, caused by, invented ideas that had no basis in reality, no basis in the simple reality of human beings. For the simple reality of most human beings is the need for simple, human, things: for personal love, for friendship, for a family, for a personal freedom, a security, a stability - a home, food, playfulness, a lack of danger - and for the dignity, the self-respect, that work provides.

But instead of love we, our selfish, our obsessed, our extremist kind, engendered hate. Instead of

peace, we engendered struggle, conflict, killing. Instead of tolerance we engendered intolerance. Instead fairness and equality we engendered dishonour and discrimination. Instead of security we produced, we encouraged, revolution, violence, change.

The problem, the problems, lay inside us, in our kind, not in 'the world', not in others. We, our kind - we the pursuers of, the inventors of, abstractions, of ideals, of ideologies; we the selfish, the arrogant, the hubriatic, the fanatics, the obsessed - were and are the main causes of hate, of conflict, of suffering, of inhumanity, of violence. Century after century, millennia after millennia.

In retrospect it was easy to be, to become, obsessed, a fanatic, an extremist - someone pursuing some goal, someone identifying with some cause, some ideology; someone who saw 'problems' and felt such 'problems' had to be sorted out. For such extremism, such goals, fulfilled a need; they gave a sense of identity; a sense of belonging; a sense of purpose. So that instead of being an individual human being primarily concerned with love, with and responsible for personal matters - the feeling and issues and problems of family, friends, loved ones - there was a feeling of being concerned with and part of 'higher more important things', with the inevitable result one becomes hard, hardened, and thence dehumanized.

Easy to be thus, to be an outward extremist; just as it is easy for some other humans (especially, it seems, for men) to be and remain extremists in an inner, interior, way: selfish, hubristic, arrogant, unfeeling, and thus obsessed with themselves, their physical prowess, and/or subsumed by their personal desires, their feelings, their needs, to the exclusion of others. For - despite our alleged, our believed in, 'idealism' - we the outward extremists were, we had become like, those selfish, hubristic, arrogant, unfeeling humans; only that instead of being slaves to our personal desires, feelings, needs, we were enslaved to our ideals, our goals, our ideologies, our abstractions, and to the phantasmagoriacal problems we manufactured, we imagined, or we believed in.

In essence, it was a failure of humanity on our, on my, part. A failure to see, to know, to feel, the human - the individual - reality of love, of peace. A failure to personally, as individuals, be empathic, compassionate, loving, kind, fair.

For love is not some ideal to be striven for, to be achieved by some supra-personal means. It is just being human: among, with, other humans, in the immediacy-of-the-moment. From such a human, individual, love - mutual and freely given, freely returned - there is peace: tranquillity, security.

That it took me four decades, and the tragic death of two loved ones, to discover these simple truths surely reveals something about the person I was and about the extremisms I championed and fought for.

Now, I - with Sappho - not only say that,

> I love delicate softness:
> For me, love has brought the brightness
> And the beauty of the Sun [1]

but also that a personal, mutual, love between two human beings is the most beautiful, the most sacred, the most important, the most human, thing in the world; and that the peace that most of us hope for, desire in our hearts, only requires us to be, to become, loving, kind, fair, empathic, compassionate, human beings.

For that we just have to renounce our extremism, both inner and outer.

David Myatt
February 2012

Notes

[1] ἔγω δὲ φίλημμ᾽ ἀβροσύναν [...] τοῦτο καί μοι τὸ λάμπρον ἔρως ἀελίω καὶ τὸ κάλον λέλογχε.
Sappho, poetic fragment: P. Oxyrhynchus. XV (1922) nr. 1787 fr. 1 et 2

Source:
David Myatt, *Understanding and Rejecting Extremism*, 2013, ISBN 978-1484854266
(Gratis pdf: https://davidmyatt.wordpress.com/wp-content/uploads/2022/10/david-myatt-rejecting-extremism.pdf

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The Early And The Later Myatt
A Study In Temerous Claims

Preface

A riposte to another item concerning Mr Myatt, this one distributed in academia and elsewhere and which reveals, among other things, how the public narrative about Myatt is being developed. Given the nature of the item, our niche reply contains, as appendices, several lengthy essays or extracts from essays by Myatt which in our view might provide a modicum of balance given the various public claims about David Myatt made not only in the item itself but also by others.

Egnatius Severin, et allæ
September 2025

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The Claims

In a 2025 M.A. thesis, *Across the Abyss: Heideggerian impact on the Occult Longtermism of the Order of Nine Angles,* the author, Filip Lindström, makes the following, and other, claims about Mr Myatt.

I. "...all Myatt's past acclaim of Adolf Hitler has vanished after 2010, and he dares not even type the two words National Socialism (which he used to hyphenate in his most active days of Nazism). Instead, he only refers to 'extremism'..."

II. "...after David Myatt has publicly switched beliefs from one religion or philosophy to another, while always keeping one foot in National Socialism, he becomes the boy who cried wolf when he suddenly promises to have left extremism behind. His repetitively proven association to the Order of Nine Angles makes it close to impossible to accept any statement of his as based on honesty..."

III. "...after 2010, David Myatt's writings start featuring assertions regarding the author's abandonment of his extremist past. Regret is expressed, but not in a detailed manner, in the form of regret felt over specific events or actions."

IV. " ...[p]ost-extremism (PE) Myatt sees numinosity as the way towards intellectual illumination..."

V. "...I will survey Myatt's *The Numinous Way of Pathei-Mathos* (2018), to illustrate the ideological U-turn he claims to have taken. I accentuate and question the implementation of his same old concepts..."

VI. "...Senholt's main purpose is once and for all proving that Myatt is Anton Long..."

VII. "...the confessed remorse is not genuine if Myatt continues to differentiate people based on the very same concepts..."

VIII. "...I discuss the aforementioned possibility of PE Myatt's anti-extremism being an ONA insight role..."

IX. "....another untouched constant in Myatt's discourse is what Clive Henry in previous research has dubbed his imagined emotionology, constituted by honour...."

X. "...would he have truly stepped aside from extremism, I purport, Myatt would have strongly modified his overarching system of goals, feeling appalled by the concepts he once used to dehumanize other groups..."

XI. "...after Jacob Senholt's contribution to the academic ONA discussion, proving “once and for all” Anton Long's true identity, it became increasingly difficult for Myatt to deny his direct association with the group. More and more researchers and journalists began taking for granted that Myatt was the devious person hiding behind the Anton Long pseudonym..."

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In this document we shall endeavour to reveal, by employing primary and other sources, [1] the temerous nature of these particular claims.

Claim I.

"...he dares not even type the two words National Socialism..."

This claim is indicative of one, possibly of two, traits. The first indicative trait is a lack of research using primary sources, one of which sources is Myatt's 2012 essay *Hitler, National-Socialism, and Politics – A Personal Reappraisal* in which he writes:

"There is thus, based on applying the moral criteria of The Numinous Way, a complete rejection by me of National-Socialism – of whatever kind – and an understanding of Hitler as a flawed individual who caused great suffering and whose actions and policies where dishonourable and immoral." [2]

In *The Ethos of Extremism*, also from 2012, Myatt writes that

"as a result of experience, a pathei-mathos, I have come to reject racism, National-Socialism, hatred, and all forms of extremism, having developed a personal weltanschauung, a non-religious numinous way, centred around empathy, compassion, fairness, and love." [3]

In another source:

"I regard National-Socialism – of whatever variety – as an immoral set of beliefs, an example par excellence of hubris, with the Allied victory over NS Germany being a moral necessity, worthy of remembrance and celebration.

As for the indignity of racism, it is abhorrent – redolent of hubris – based as racism is on the dishonour of prejudice and the divisive abstraction of 'race'. For now, for me, what is important – the understanding wrought via my pathei-mathos – are personal love, compassion, humility, kindness, tolerance, and wu-wei; virtues which are the essence of our humanity and virtues which are anathema to racists, to National- Socialists, and to fascists." [4]

The second indicative trait revealed by that claim is the use by the author of the fallacies of *argumentum ad hominem* and *ad populum*.

Claim II, Part One

> "...switched beliefs [...] while always keeping one foot in National Socialism..."

Perhaps if the author had read *Myngath* [5] or Myatt's *Some Questions For DWM 2025*, included here as an appendix, the author would not have made this assumption; or perhaps, as other claims (such as Claim II below) reveal he would regard all of Myatt's post-2012 writings, which amount to thousands of pages, as dishonest and "impossible to accept" and thus, as many do and have done, ignore such primary sources in favour of secondary ones and his own interpretation and that of others, and which interpretations would seem to indicate a particular Certitude of Knowing [6] and thus a particular lack of scholarship.

Claim II, Part Two

> "...his repetitively proven association to the Order of Nine Angles makes it close to impossible to accept any statement of his as based on honesty..."

Proven association by whom? He, as many others, only cites Goodrick-Clarke and Senholt whose claims have been shown to be spurious [7] because based, (a) in the case of Goodrick-Clarke on opinion not on primary sources, and (b) in the case of Senholt on the fallacy of Incomplete Evidence and on opinion not on primary sources.

The author thus not only commits the fallacy of *appeal to authority* by failing to cite primary sources which support his claim of association with the Order of Nine Angles (ONA), but also the fallacy of *argumentum ad hominem* (re the claim of dishonesty) and the fallacy of *ad populum* by additionally claiming that such sources as Goodrick-Clarke and Senholt and uncited others have 'proven' Myatt's dishonesty and duplicity.

To date, no one, academic or otherwise, has, by the scholarly means of citing primary sources, proven that Myatt is or was associated in any way with the ONA.

Claim III.

> "...regret is expressed, but not in a detailed manner, in the form of regret felt over specific events or actions..."

Myatt provides numerous specific personal details in his post-2010 writings. For example, the chapter in *Myngath* which includes the sub-heading *The Silent Tears of My Unknowing*, the relevant part of which chapter we reproduce as Appendix D here. There are also other examples, such as the following from Part Three of Myatt's *Understanding and Rejecting Extremism* with both *Myngath* and *Understanding and Rejecting Extremism* having been available in print since 2013. [8]

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No Words Of Mine Can Describe The Remorse

> Yesterday was one of those glorious English Summer days of warm Sun, blue sky, when I - after a long walk - had sat down in the tufted grass on that slope of a hill to view the vista below. The river curving as it curved through the hedged-in fields of crops and pasture; the far distant greenful hills unclear in heat-made haze; the country lane that, now devoid of vehicles, would give access again to scattered houses and those well-separated working

farms. It felt - perhaps was - paradise on Earth, for I fortunate to have water, food enough to feed me for a day; clothes and boots - though worn - sufficient for their purpose; even a place - dry, undamp, with bed - to sleep such sleep as might by night be gifted. It felt - and was - good to be alive, touched a little and for a while by some type of inner peace. So little, so very little, really needed...

The problem in the past had been me, my lack of understanding of myself and my egoism. It was my fault: not the place, not the time, not the people, for I so desired with that arrogance of youth to exchange this paradise, here, for those ideas, the idealism, the abstractions, I carried around in my prideful hubriatic head. Seldom content, for long, since happiness came with - was - the pursuit, or the gratification of my personal desires. So destructive, so very destructive. So hurtful, inconsiderate, selfish, profane.

The defining moment, for me – in terms of understanding myself, in terms of understanding politics and the error of my decades of extremism – was the tragic personal loss of a loved one in May 2006. In the hours following that event I just knew – tearfully knew without words – my own pathetic failure; what I had lost, what was important. Thus there came upon me that day a sense of overwhelming grief, compounded by a remembrance of another personal loss of a loved one thirteen years earlier. For it was as if in those intervening years I had learned nothing; as if I had made the life and the dying and death of Sue, in 1993 – and of what we shared in the years before – unimportant.

I have no words to describe how insignificant, how worthless, I felt that day in May 2006; no words to describe, recall, retell, the remorse, the pain. Suffice now to recount that my life was never, could never be, the same again. Gone – the arrogance that had sustained me for so many experiential decades. Gone – the beliefs, the abstractions, the extremisms, I had so cherished and so believed in. That it took me another three years, from that day, to finally, irretrievably, break the bonds of my Shahadah sworn six years earlier – and the oath of personal loyalty that I believed still bound me to one person still alive then in a far distant land – most certainly says something more about me, about my character, about my interior struggles.

Thus it was that I came to know, to feel, how irrelevant politics and political organizations were for me, personally. So that ever since I have had no desire whatsoever to involve myself in politics – or even in trying to somehow change the world be it by politics, or by religion, or by whatever. Instead, my concern has been to try to [fully] understand and thence reform myself; to reflect upon my four decades of diverse involvements, discovering as I did those involvements for the extremisms they were; and to try to, and finally sans all abstractions, answer important questions such as Quid Est Veritas.

As I wrote in my May 2012 essay *Pathei-Mathos, Genesis of My Unknowing*:

> "What I painfully, slowly, came to understand, via pathei-mathos, was the importance – the human necessity, the virtue – of love, and how love expresses or can express the numinous in the most sublime, the most human, way. Of how extremism (of whatever political or religious or ideological kind) places some abstraction, some ideation, some notion of duty to some ideation, before a personal love, before a knowing and an appreciation of the numinous. Thus does extremism – usurping such humanizing personal love – replace human love with an extreme, an unbalanced, an intemperate, passion for something abstract: some ideation, some ideal, some dogma, some 'victory', some-thing always supra-personal and always destructive of

personal happiness, personal dreams, personal hopes; and always manifesting an impersonal harshness: the harshness of hatred, intolerance, certitude-of-knowing, unfairness, violence, prejudice.

Thus, instead of a natural and a human concern with what is local, personal and personally known, extremism breeds a desire to harshly interfere in the lives of others – personally unknown and personally distant – on the basis of such a hubriatic certitude-of-knowing that strife and suffering are inevitable. For there is in all extremists that stark lack of personal humility, that unbalance, that occurs when – as in all extremisms – what is masculous is emphasized and idealized and glorified to the detriment (internal, and external) of what is muliebral, and thus when some ideology or some dogma or some faith or some cause is given precedence over love and when loyalty to some manufactured abstraction is given precedence over loyalty to family, loved ones, friends.

For I have sensed that there are only changeable individual ways and individual fallible answers, born again and again via pathei-mathos and whose subtle scent – the wisdom – words can neither capture nor describe, even though we try and perhaps need to try, and try perhaps (as for me) as one hopeful needful act of a non-religious redemption."

Therefore I have no political views now; I do not and cannot support any political organization, as I do not adhere to nor believe in nor support any particular religion or even any conventional Way of Life. All I have are some personal and fallible answers to certain philosophical, personal, ethical, and theological, questions. No certainty about anything except about my own uncertainty of knowing and about the mistakes, the errors, of my past.

Having written so much - far too much - for so many decades and having made so many suffering-causing mistakes, I also have no desire now to write anymore about anything, except perchance for a few missives such as this, as part perhaps of my needed expiation, and in explanatory reply when asked of certain things. Such as in exposition of my mistakes, my remorse, and particularly in explanation of the personal love, the gentleness, the compassion, the humility, the peace, that I feel - feel, not know - might possibly enable us to find, to feel, our paradise on Earth, and so not cause suffering, not add to the suffering that so blights this world and has so blighted it for so long, mostly because of people such as me. The ideologues, the extremists, the fanatics, the terrorists, the bigots, the egoists. The unhumble ones unappreciative of the numinous: those whose certainty of knowing - and those whose sense of a personal 'destiny' - makes them uncompassionate, unempathic, hateful, prejudiced, intolerant, and devoted to either 'their cause' or to themselves. Those whose happiness comes with - and is - the pursuit, and/or the gratification of their so selfish desires.

Just how many more seasons - years, decades, centuries, millennia - will we humans as a species need to find and to live our mortal lives in compassionate, empathic, paradisal peace?

David Myatt
June 2012

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Claim IV.

> " ...[p]ost-extremism (PE) Myatt sees numinosity as the way towards intellectual illumination..."

This reveals an apparent lack of research regarding how, post-2012, Myatt understands 'the numinous', expressed, as Myatt writes in numerous essays, in at least two fundamental ways in which intellectualism has no part. These two ways are:

i) Through human love.

In *Pathei-Mathos, Genesis of My Unknowing* he writes:

> "For what I painfully, slowly, came to understand, via pathei-mathos, was the importance – the human necessity, the virtue – of love, and how love expresses or can express the numinous in the most sublime, the most human, way." [9]

In *Myngath*:

> "...it is to Sue and Fran to whom I dedicate this work: they who profoundly changed me, and to whom I owe so much. They who by a remembrance of their love, their lives, their gifts, have finally, at last - after so much arrogance and stupidity and weakness on my part - revealed to me the most important truth concerning human life. Which is that a shared, a loyal, love between two people is the most beautiful, the most numinous, the most valuable thing of all." [8]

ii) Through a personal moving beyond, via pathei-mathos and empathy, all denotata and thus dispensing with all causal abstractions, all -isms and -ologies; a philosophical insight which Myatt explains in detail in his 2022 text *Numinosity, Denotata, Empathy, And The Hermetic Tradition*, included here as Appendix A, where he uses the term Uncertitude Of Knowing which, as we noted above, is the opposite of what in other post-2012 writings he termed the Certitude Of Knowing that he, as an extremist, possessed and which he used in reference to extremism both political and religious. Hence:

> "Empathy, with its personal horizon, is or can be the geniture of our Uncertitude Of Knowing as human beings, while the masculous is the geniture of that certitude of individual knowing that infuses codified denotata such as ideologies and organized hierarchical religions." [Appendix A]

Which leads us to another of the author's claims.

Claim VII.

> "...the confessed remorse is not genuine if Myatt continues to differentiate people based on the very same concepts..."

In none of his post-2012 writings does Myatt "differentiate people" based on some concepts. Indeed, his philosophy of pathei-mathos is founded on dispensing with 'concepts' all of which by their wordful nature, by their 'physis', in his opinion obscure or replace empathy, pathei-mathos, and compassion.

Thus,

> "in terms of numinosity, empathy presents or can present to us in the immediacy of the

> personal moment an individual intimation or wordless knowing of the numinous, which intimation or knowing places our mortal life, and all we connect with it or is connected to it, into a supra-personal perspective which is a-causal and of Being itself, the source of beings and all being; of which Being we as a mortal are one finite deathful emanation. Which perspective brings with it or can bring with it the wordless knowing of the unwisdom of words." [10]

In the only post-2012 work by Myatt which the author cites, Myatt writes that his understanding is that the numinous is:

> "what manifests or can manifest or remind us of (what can reveal) the natural balance of ψυχή; a balance which ὕβρις upsets. This natural balance - our being as human beings - is or can be manifest to us in or by what is harmonious, or what reminds us of what is harmonious and beautiful. In a practical way, it is what predisposes us not to commit ὕβρις, and thus what we regard or come to appreciate as 'sacred' and dignified; what expresses our developed humanity and thus places us, as individuals, in our correct relation to ψυχή, and which relation is that we are but one mortal emanation of ψυχή." [11]

Furthermore, in a work dated January 30th 2012 Myatt explained that what is

> "important, moral, numinous, are individuals who – feeling, knowing, suffering and its causes – live and who act with personal compassion and personal honour, with the boundary, the horizon, of such acts being, by the nature of empathy, of the nexion they are, and only and ever of the personal, immediate, local kind. In practical terms, there are and cannot be any supra-personal causes, agendas, aims, goals, for such things take us toward abstractions and beyond the bounds of empathy and of how The Numen is or becomes presenced in and through the personal experiencing of, an interaction with, other living beings: human, of Nature, of the Cosmos; and a personal experiencing which is direct, unfettered, undistorted, by any abstraction, by any prejudice, by any division – conscious or unconscious – into 'us' and 'the separate others'. [2]

Claim VIII.

> "...I discuss the aforementioned possibility of PE Myatt's anti-extremism being an ONA insight role..."

This claim is apparently based on Senholt's misunderstanding, and that of many others, regarding ONA Insight Roles.

In *The Seofonfeald Paeth* and many other texts [12] it is explained that Insight Roles only last for between twelve and eighteen months and are relevant only to the early stages of the decades-long ONA Seven Fold Way, that of Initiate and External Adept.

Since Myatt's public rejection of extremism, evident in dozens of post-2012 writings, has lasted over ten years, are internally consistent, and since there is no evidence from primary sources that Myatt was, before or after 2012, involved with the ONA, the logical conclusion is that his rejection of extremism was not an ONA 'insight role'. [13] [14]

Claim IX.

> "…. another untouched constant in Myatt's discourse is what Clive Henry in previous research

has dubbed his imagined emotionology, constituted by honour...."

The postulation by Henry, based entirely on some of Myatt's old National Socialist writings, was the subject of two texts, [15] [16] from one of which this is a quotation, with citations from Myatt's old writings provided in that text:

<begin quotation>

> Mr Henry, in his essay, makes a generalization about Myatt: that he "diagnosed the world as fundamentally decadent and degenerate". However, Mr Henry provided no primary sources for this claim about Myatt's view of "the world". The primary sources indicate that in his 1990s National Socialist writings Myatt refers to current societies mostly in the Western world [...]
>
> The [wider] context is provided by what he wrote about Iran:
>
> > "consider the example of Islam which in this century inspired a revolution in Iran, a revolution against a decadent, repressive, tyrannical, government which slaughtered hundreds of thousands of people, and imprisoned thousands, over several decades, in an attempt to suppress dissent and which was heavily supported by the American government both financially and militarily. But the people were inspired to resist tyranny, without resorting to taking up arms, due to the charismatic leadership of Ayatollah Khomeini who simply explained and put forward the spiritual alternative of Islam.
> >
> > Gradually, the ideals of Islam inspired more and people, including those in the Police and the Armed Forces with the result that the tyranny gradually lost the support of not only the people but also those Institutions it had relied on to enforce its tyranny and its decadence."

In the matter of rural communities Mr Henry wrote:

> "Achieving racial and cosmic authenticity through aspiring to, and striving towards, emotional authenticity would therefore be a defining pillar of Myatt's Aryan folk community, creating an emotional community based around intense emotional management."
>
> "The enclave would act as an emotional refuge from the emotional regimes of modernity where true Aryans could live and interact as they should, in accordance with a National-Socialist emotionology defined by Myatt."

This is possibly somewhat pejorative, since what standards did Myatt define in regard to personal emotional standards and their expression? Primary sources indicate that the standards Myatt suggested, not defined, were what he understood as the National Socialist personal ethics of honour, loyalty, and duty, as evident, in his estimation, by the actions in combat veterans such as Leon Degrelle and Otto Ernst Remer. In Myatt's view the essence was in an individual living, or aspiring to live, according to such ethical virtues [...]

In *Why We Must Return To The Land*, Myatt explained what was ethically involved and necessary:

> We should know and act upon the truth that every act of bad-manners by us toward

> > another human being is an act of exploitation. We human beings - and particularly those in the developed Western world - have become like a plague sweeping over the face of this planet, leaving devastation and destruction in our wake.
> >
> > Our treatment of our fellow human beings is appalling: at every level, people are exploited, seen as some sort of commodity, or as some sort of enemy or threat. Where is decency? Where are manners? Where is the slow, quiet, reflection that marks the real rural way of living? [...]
>
> There therefore is not, as Mr Henry suggests, an abstract, impersonal, "National-Socialist emotionology defined by Myatt" but rather individuals making a choice and deciding matters for themselves. [16]

<end quotation>

That Clive Henry's did not frame his research in the wider context of later writings by Myatt, especially his post-2012 ones, seems to be emblematic of how Myatt is perceived in academia and elsewhere.

Claim X.

> "...would [Myatt] have truly stepped aside from extremism, I purport, Myatt would have strongly modified his overarching system of goals, feeling appalled by the concepts he once used to dehumanize other groups..."

The claim, by someone who cites only one post-2012 writing by Myatt, is indicative of a lack of research using primary sources for in dozens of post-2012 writings Myatt does "feel appalled", as a study of publicly available collections will reveal, among which are *Selected Writings*, 2012-2024, [17] and several collections of essays in print. [18]

One example of his feelings is:

> "Unfortunately, I do seem to have been cursed, for some forty years, with idealism and with a hubriatic, fanatical, belief in what I deludedly believed was 'a good cause'. Which idealism and which belief caused me, as an extremist, to inflict and contribute to suffering; to incite violence, hatred, prejudice, intolerance.
>
> But my sadness now is because of that extremist past; because of my arrogance; because I did cause such suffering; because I for so long incited violence, hatred, prejudice, intolerance. Because I did what was wrong, and cannot undo the harm done.
>
> This sadness - this knowing of my own mistakes, this knowing of my own arrogance, this knowing of the harm I have done - means that I have no desire whatsoever to try and 'fix the world'. Rather, it means a deep personal remorse, a desire - however silly it might seem to others - for expiation. It means I do not like myself - as a person - knowing what I did, what I was capable of, and maybe still am capable of. It means I have to remember - every day - my mistakes, my uncertitude of knowing, and what is good, numinous, beautiful, innocent. It means living a quiet and quite reclusive life.
>
> Which sadness and which remembering were part of the genesis of my philosophy of pathei-mathos. Of my feeling that perhaps we - as compassionate individuals aware of our fallibility

> and past mistakes - should not concern ourselves with what is beyond the purveu of our empathy. Which in practice means the living of a private, a very personal, life where we do not concern ourselves with things we admit we do not really understand and have no personal knowledge of; that we do not meddle in the affairs of people we do not know and [we] do not interact with on a personal basis..." [19]

Other examples can be found in Part Three of Myatt's *Understanding and Rejecting Extremism* and many of his post-2012 writings such as his *No Words Of Mine Can Describe The Remorse* included above. Writings ignored by Lindström; ignored in academia; missing in the narrative about Myatt accepted in academia and by journalists and others, and which narrative of an 'unrepentant extremist' is being and has been widely propagated in the Media.

Claim XI.

> "...after Jacob Senholt's contribution to the academic ONA discussion, proving once and for all Anton Long's true identity, it became increasingly difficult for Myatt to deny his direct association with the group. More and more researchers and journalists began taking for granted that Myatt was the devious person hiding behind the Anton Long pseudonym..."

This summarises, probably unintentionally, the current and past public narrative about Myatt with the epithet "devious person" most indicative and the judgmental basis for academics and others to ignore, or to dismiss with other epithets, all of Myatt's post-2012 writings, his rejection of extremism, and his philosophy of pathei-mathos.

The claim that Senholt "proved once and for all Anton Long's true identity" surely reveals the state of modern academia, at least within the current Western world.

Conclusion

Lindström's repeated use, in his dissertation, of "PE Myatt", rather than "Myatt" or "David Myatt" seems to us to be indicative, with his claims, analyzed above, leading us to several conclusions.

For what is apparent from the thesis, and from other works about or which mention or describe Myatt's life and writings, is the lack of scholarship evident in not deviating from what apparently has become the accepted narrative in academia and elsewhere: that Myatt was/is Anton Long, and founded the ONA; is probably still a 'hidden hand' behind it; with his rejection of extremism and National Socialism a deception by a "devious person", and which deception includes his 'philosophy of pathei-mathos', a/k/a the Numinous Way with its virtues of tolerance and compassion. It was therefore no surprise that in 2021 Myatt was listed by the Counter Extremism Project, a political 'special interest group' partly funded by the US Department of Homeland Security, as one of the twenty most dangerous extremists in the world. [20]

The narrative is redolent of prejudice, which in this instance implies a preconceived opinion not based on scholarly research using primary sources, and thus is contrary to centuries of scholarship because the sources used are not Myatt's own post-2012 writings since such writings are and have been deemed to be "deceptive" with Myatt regarded as a "devious person". Instead, the sources are the interpretative works, the secondary sources, and the opinions, of others, with the conclusions reached modern examples of the fallacy of *non causa pro causa*.

As Myatt noted in his 2025 essay *A Fundamental Question*,

> "How then can we discover, reveal, the truth about a person, about an event, or about some-thing such as some -ism or -ology or group or movement?
>
> It is my view, derived from personal experience, from considering questions of exegesis, and from translating and commenting on Greek texts such as the Corpus Hermeticum and the Gospel of John, that pathei-mathos, empathy, and personal research over an extended period of time using primary sources, are a means whereby we as individuals can answer the question of what is the truth about someone, some event, or about some-thing such as some -ism or -ology or group or movement; and that if we do not use such means then it is incumbent on us, as mortal fallible beings capable of reason and possessed of the ability to apprehend the numinous and thus the error of hubris, to refrain from commenting on what we have not personally discovered." [21]

However, we and a few others are aware that such tracts as ours, here, and similar others will not change the narrative, academic or otherwise, in the time-scale of decades and probably not within the next century or so.

Asked a question related to this in 2025 [22] his answer was:

> I.S. Your translations and philosophy of pathei-mathos, and indeed your personal learning from your experiences, are mostly ignored, or more commonly, buried beneath a plethora of propaganda and allegations about you and your past continuously spread seemingly by individuals with a political agenda. Does that concern you?
>
> DM: No, for such unproven allegations and propaganda will, as we mortals and all our manufactured abstractions and entities shall do, pass away. As it was once common to say in an Empire that has ceased to exist:
>
> memento homo quia pulvis es, et in pulverem reverteris
> Recall, mortal, you are dust and you will revert to being dust

ooooooo

Footnotes

URL's valid as of September 2025

[1] qv. Appendix C, Fallacies Of Reasoning And Related Definitions

[2] *Hitler, National-Socialism, and Politics – A Personal Reappraisal*, included in *Analysing National Socialism*, https://davidmyatt.wordpress.com/wp-content/uploads/2019/06/dwm-problems-ns.pdf

[3] *The Ethos of Extremism - Some Reflexions on Politics and A Fanatical Life*, https://davidmyatt.wordpress.com/wp-content/uploads/2017/10/ethos-extremism-extracts.pdf

[4] *In Response To Some Questions Recently Asked* (March 2012), https://davidmyatt.wordpress.com/2012/04/25/replies-to-a-few-recent-questions/

[5] *Myngath: Some Recollections Of A Wyrdful Life,* 2012, ISBN 9781484110744

[6] In several of his writings Myatt contrasts a Certitude of Knowing with an Uncertitude of Knowing, as in the following extract from a 2022 interview.

> *[Y]our many vociferous politically motivated opponents have not accepted that you have rejected extremism with many still considering you a neo-nazi. Does that bother you?*
>
> DM: No. For judging by their deeds and words they live in a different world from the one I now inhabit or rather that I now perceive. My perceiveration is a very local and personal one; of my locality, of Nature and its local emanations; of my relatives and friends and my interactions with and concern for them. That other world beyond - or should that be those other worlds beyond - this local personal world no longer concern me given my plenitude of past mistakes, my past hubriatic suffering-causing interference, and my recently discovered Uncertitude Of Knowing.
>
> They, those opponents, in comparison seem to have that Certitude Of Knowing that I for many decades had, breeding as it did and does prejudice, intolerance, hatred, and discouraging as it did and does empathy, forgiveness, and a personal Uncertitude Of Knowing.

The Uncertitude Of Knowing: An Interview With David Myatt, Summer 2022. Included in *Seven Interviews*, https://davidmyatt.wordpress.com/wp-content/uploads/2024/08/dwm-seven-interviews-v1.pdf

A printed version of that interview is available in *An Uncertitude Of Knowing: Four Interviews*, 2023, ISBN 978-8394746575

[7] (i) Regarding Senholt, qv. *Senholt And the Fallacy Of Incomplete Evidence*, 2023. https://archive.org/download/senholt-fallacy_202305/senholt-fallacy.pdf (ii) Regarding Goodrick-Clarke, qv. *Diablerie: A Forgery?*, 2023. https://archive.org/download/a-forgery/a-forgery.pdf

See also Claim Claim VIII and footnote [14] which provides Myatt's view of Senholt's claims.

[8] (i) Myngath: ISBN 978-1484110744 (ii) Understanding and Rejecting Extremism: ISBN 978-1484854266

[9] *Pathei-Mathos, Genesis of My Unknowing*, 2012, https://davidmyatt.wordpress.com/2012/06/23/pathei-mathos-genesis-of-my-unknowing/

[10] *Empathy, The Hermetic Tradition, And Our Human Physis*, in Appendix A: *Denotata, Empathy, And The Hermetic Tradition*.

[11] Appendix VII of *The Numinous Way Of Pathei-Mathos*, https://davidmyatt.wordpress.com/wp-content/uploads/2022/10/numinous-way-pathei-mathos-v7.pdf

[12] As described on page 10 of the 301 page *The Seofonfeald Paeth*,

> The fundamental tasks of the new Initiate are: (i) to train for, and undertake, several physical challenges, (ii) choose and undertake an Insight Rôle (see chapter II) and which role should last around a year to eighteen months, and (iii) following success in these prepare for and undertake the Grade Ritual of External Adept (see chapter III).

https://archive.org/download/o9a-trilogy-print/o9a-trilogy-print.pdf

Other ONA texts which describe Insight Roles include the 2012, 1135-page, archive of the now defunct O9A website which was @www.nineangles.info

> "After the rite or ceremony of your Initiation, and following the completion of the tasks as given in the Guide, you should choose and undertake, for between six to eighteen months, an Insight Role." p.172, https://archive.org/download/o-9-a-website-archive-2012/O9A-Website-Archive-2012.pdf

The archive is considered to be a primary source of pre-2012 ONA texts, qv. O9A: *The Importance Of Primary Sources*, 2023, https://archive.org/download/sources-overview/sources-overview.pdf

[13] In a tract with the title *Academia, David Myatt, And The Order of Nine Angles*, circulated in 2017, it is stated, in the *More Academic Inaccuracies* section, that Senholt

> "provided no evidence from primary sources that Myatt was Anton Long. Instead, he claimed - without providing any evidence from forensic linguistics - that there was a similarity of writing style between works by Myatt and Long, a claim disputed by several other academics (Monette, Sieg, Kaplan), and also claimed that Myatt's extremist adventures (neo-nazi followed by radical Muslim) were ONA Insight Roles and thus linked Myatt to the ONA even though such Insight Roles only last around a year while Myatt's neo-nazi adventures lasted thirty years (1968-1998) with his time as a radical Muslim lasting over ten years (1998-2009). Furthermore, Senholt made no mention of the many things about Myatt's life which contradict his thesis, such as Myatt's marriage in a Christian church and his writings praising Christianity and especially Catholicism."

[14] Of Senholt, in his 2012 text *A Matter of Honour* - https://davidmyatt.wordpress.com/wp-content/uploads/2024/11/dwm-a-matter-of-honour.pdf - Myatt wrote:

<begin quotation>

[I]n a Master of Arts thesis entitled *Political Esotericism & the convergence of Radical Islam, Satanism and National Socialism in the Order of the Nine Angles* a post-graduate student named Senholt made certain claims, and drew certain conclusions, in respect of myself and alleged involvement with the Occult group the 'order of nine angles'. One of his claims is that "the role of David Myatt is paramount to the whole creation and existence of the ONA."

Given that this thesis [a] is often cited as having 'proved' my involvement, I believe a brief overview of the claims, and proofs offered, seems to be in order, especially as - to my knowledge - it has not so far been subjected to a critical analysis.

A reading of the thesis reveals two interesting things. First, the use of and reliance upon secondary and tertiary sources, many of which are anonymous and many of which are derived from 'the world wide web', that most unreliable source of information. For example, he relies on the book *Black Sun* by Goodrick-Clarke even after admitting it contains errors and that the author offers no proof for the assumptions made in respect of me and the ONA [b]. Second, that Senholt, undoubtedly inadvertently, commits the logical fallacy of incomplete evidence [c]. That is, the
multitude of facts and circumstances which do not support his contention about me and the ONA are omitted.

Thus, and in my view, the Senholt thesis, while interesting, does not meet the requirement, the criteria, of scholarship. This criteria is essentially two-fold: (i) of detailed, meticulous, unbiased research on and concerning a specific topic or topics or subject undertaken over a period of some considerable time, usually a year or more in duration, and of necessity involving primary source material; and (ii) a rational assessment of the knowledge acquired by such research, with such conclusions about the topic, topics, or subject therefore being not only the logical result of the cumulative scholarly learning so acquired but also possessing a certain gravitas, just like genuine scholars."

[a] A revised and updated version of Senholt's thesis, under the title *Secret Identities in The Sinister Tradition*, is included in *Per Faxneld & Jesper Petersen: The Devil's Party - Satanism in Modernity*, Oxford University Press, 2012. ISBN 9780199779246

[b] For my view on Goodrick-Clarke, see footnote [d].

[c] The logical fallacy of incomplete evidence is when material concerning or assumptions about a particular matter are selected and presented to support a particular argument or conclusion, while other material or assumptions which do not support, which contradict, the chosen argument or conclusion are withheld or not discussed. In effect, selective evidence and/or selective argument are used in order to 'prove' a particular point, with such selectively being deliberate, or the result of fallacious reasoning or unscholarly research.

[d] In respect of Goodrick-Clarke, his identification of me, in his book, as 'Anton Long' is solely based on his claim that I was the author of a manuscript entitled *Diablerie, Revelations of a Satanist* the only known copy of which is in the British Library. No evidence, no sources, are provided for this claim - this assumption. Neither are any evidences or sources given for his other claims about me, such as that "the ONA was founded by David Myatt" or that I was "a long time devotee of satanism."

In addition, Goodrick-Clarke never bothered to contact me regarding these claims of his, and the first thing I knew about them was when the book was published. Had he contacted me, then, I would have been in a position to supply him with the unpublished autobiographical MS that the plagiarist had purloined and used as the source for that fanciful work of fiction entitled Diablerie. An unpublished autobiographical MS that I circulated to a few friends, and a few 'interested parties', in the 1980's when I was engaged in writing The Logic of History from which the text *Vindex, The Destiny of the West* (published in 1984) derived. One of 'the interested parties' was the publisher of *Vindex, The Destiny of the West* who subsequently published some other pro-NS works of mine. An interesting overview of *Diablerie* is given in the 2012 e-text *A Sceptics Review of Diablerie*, by R. Parker.

It is interesting and - to me - relevant that among the many errors of Goodrick-Clarke are the following:

i) I was not born in 1952, as he claimed.
ii) I first met Colin Jordan in 1968, not 1969 as he claimed.
iii) My two terms of imprisonment for political offences were not both for six months, as he claimed.
iv) Morrison was never 'my follower' as Goodrick-Clarke claimed (Eddy was never anyone's follower).
v) Morrison's first name is Eddy, not Eddie as Goodrick-Clarke claimed.

vi) The Occult lady that 'Anton Long' met in the early 1970's did not 'lead the ONA' as Goodrick-Clark claimed, but rather the Camlad association, with the ONA being founded and then led by Anton Long himself following his meeting with that lady.
vii) He mentions a certain Wulstram Tedder whom he claims was a former aide of Colin Jordan during the old NSM days, whereas 'W Tedder' was one of the noms-de-plume I used, for instance when writing for John Tyndall's Spearhead magazine in the 1980's.

It also interesting that Goodrick-Clarke was ignorant of - or did not bother to discover - many documented things about me during the late 1960's and the early 1970's, such as my arrest by the Yorkshire Regional Crime Squad for organizing a gang of thieves. Instead, the often fictitious account he gives of 'my life' during that time is almost entirely taken from the fictional Diablerie manuscript.

Such errors, and the lack of evidence to support his assumptions about me, really say all that needs to be said about this particular 'source'.

Interestingly (perhaps) another fanciful work of fiction, similar to Diablerie, and purporting to be yet another autobiography by 'Anton Long' seems to have been recently written by someone, possibly for financial gain resulting from selling it at some silly price to collectors of rare Occult memorabilia. The bulk of this new fictional 'autobiography' consists of an early (now out of date) edition of *Myngath* to which various fictional autobiographical stories and 'sinister incidents and diatribes have been added in line with what might be expected from a mythical 'Anton Long'. Given that the majority of these autobiographical stories in this so-called *Bealuwes Gast* are quite
risible and fanciful (and not fundamentally satanic at all), and given that the 'sinister diatribes' seem to have been cut-and-pasted from various internet articles attributed to those who over the years have used the nom-de-plume Anton Long, it seems unlikely that this forgery will ever be taken seriously by anyone. I mean - and to name just one risible example - who can take seriously a 'clockwork orange cult' and the wearing of white lab coats to boot...

Since this Bealuwes Gast also contains certain autobiographical information contained in private correspondence (e-mails) sent by me to a certain correspondent in 2009, I believe I know the identity of the author, or at least the identity of the person who supplied that private information to the author.

<end quotation>

[15] *Vindex, Homo Hubris, And Authenticity In The National Socialist Writings Of David Myatt*, https://davidmyatt.wordpress.com/wp-content/uploads/2024/06/davidmyatt-vindex-homo-hubris.pdf

[16] *The Imagined Emotionology Of Mr Henry*, https://theo9away.wordpress.com/wp-content/uploads/2024/06/imagined-emotionology-davidmyatt-parts1-and-2.pdf

[17] *Selected Writings*, 2012-2024, https://archive.org/download/dwm-selected-writings-second-edition/dwm-selected-writings-second-edition.pdf

[18] Items in print include:

° *Extremism And Reformation*, 2019. Third Edition, ISBN 978-1691707423
° *Sarigthersa: Some Recent Essays*, 2013, ISBN 978-1512137149
° *Such Respectful Wordful Offerings: Selected Essays Of David Myatt*, ISBN 978-1978374355

Extremism And Reformation is also available as a gratis pdf: https://davidmyatt.wordpress.com/wp-content/uploads/2019/09/reformation-extremism-v3b.pdf

[19] *Four Replies: Just My Fallible Views, Again* in Part Three of *Understanding and Rejecting Extremism*, 2013.

Printed edition: ISBN 978-1484854266
Gratis pdf: https://davidmyatt.wordpress.com/wp-content/uploads/2022/10/david-myatt-rejecting-extremism.pdf

[20] https://web.archive.org/web/20211203160927/https://www.counterextremism.com/content/top-20-extremists

[21] Since the text is relevant to our dissertation, and was published under the Creative Commons Attribution-NoDerivs 4.0 license, we include it in full in Appendix E.

[22] *Dialogue With An Iconoclast*, 2025, https://egnatiusseverin.wordpress.com/wp-content/uploads/2025/05/dialogue_with_an_iconoclast.pdf

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Appendix A

Numinosity, Denotata, Empathy, And The Hermetic Tradition

The Numinous And Denotata

The intuition, the personal experiencing, of the numinous is in my fallible opinion of fundamental importance in understanding our physis (φύσις) as human beings and our relation to Being, the source of beings, sentient or otherwise.

As I noted in my 2018 essay *From Mythoi To Empathy* [1], the term numinous derives from the classical Latin *numen* and denotes "a reverence for the divine; a divinity; divine power" with the word numen assimilated into English in the 15th century, with the English use of 'numinous' dating from the middle of the 17th century and used to signify "of or relating to a numen; revealing or indicating the presence of a divinity; divine, spiritual."

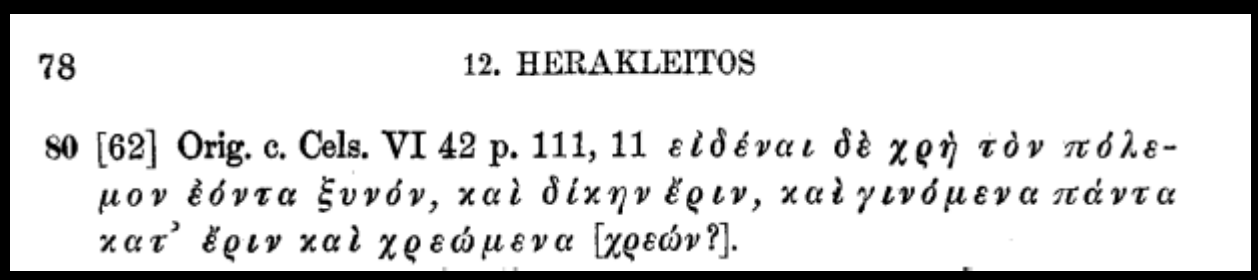
It thus has a wider meaning than that ascribed to it by Rudolf Otto in his *Das Heilige*. For him, it was manifest in the written words - 'the revelation' - of the Old and New Testaments of Christianity (qv. Das Heilige, chapters X, XI) as well as in Christian exegesis manifest in the preaching of individuals such as Martin Luther (Das Heilige, chapter XII) and in religious terms it involved 'worship' (Das Heilige, chapter XIII ff) and in philosophical terms was described by Kant's *a priori* (Das Heilige, chapter XVII). Yet Otto also wrote that is was *sui generis*, a personal emotion or feeling.

The wider meaning of the numinous results from our faculty of empathy which provides or can provide an individual intuition - a wordless-knowing or awareness - of the numinous, and as a personal human faculty empathy has a personal horizon and thus cannot be extrapolated from such a personal knowing into some-thing supra-personal be this some-thing denotata, including an

ἰδέᾳ/εἶδος, [2] or an axiom (ἀρχή) or a source (αἴτιος) for some 'revelation' or ideology or similar manifestations constructed by and dependent on appellation. In the case of a 'revelation' the source is often named as God or a god/the god (θεὸς, ὁ θεὸς) who or which are often described by a myth or mythoi.

For such extrapolation by the very nature of - the causality inherent in - denotata results in eris, a discord of opposites: for every denotatum has or developes an opposite and thus can cleave physis, as Heraclitus poetically and somewhat enigmatically expressed:

> τοῦ δὲ λόγου τοῦδ᾽ ἐόντος ἀεὶ ἀξύνετοι γίνονται ἄνθρωποι καὶ πρόσθεν ἢ ἀκοῦσαι καὶ ἀκούσαντες τὸ πρῶτον· γινομένων γὰρ πάντων κατὰ τὸν λόγον τόνδε ἀπείροισιν ἐοίκασι, πειρώμενοι καὶ ἐπέων καὶ ἔργων τοιούτων, ὁκοίων ἐγὼ διηγεῦμαι κατὰ φύσιν διαιρέων ἕκαστον καὶ φράζων ὅκως ἔχει· τοὺς δὲ ἄλλους ἀνθρώπους λανθάνει ὁκόσα ἐγερθέντες ποιοῦσιν, ὅκωσπερ ὁκόσα εὕδοντες ἐπιλανθάνονται. [3]
>
> Although this naming and expression [which I explain] exists, human beings tend to ignore it, both before and after they have become aware of it. Yet even though, regarding such naming and expression, I have revealed details of how Physis has been cleaved asunder, some human beings are inexperienced concerning it, fumbling about with words and deeds, just as other human beings, be they interested or just forgetful, are unaware of what they have done. [4]
>
> εἰδέναι δὲ χρὴ τὸν πόλεμον ἐόντα ξυνόν, καὶ δίκην ἔριν, καὶ γινόμενα πάντα κατ᾽ ἔριν καὶ χρεώμενα <χρεών> [5]
>
> One should be aware that Polemos pervades, with discord δίκη, and that beings are naturally born by discord. [6]



78 12. HERAKLEITOS

80 [62] Orig. c. Cels. VI 42 p. 111, 11 *εἰδέναι δὲ χρὴ τὸν πόλεμον ἐόντα ξυνόν, καὶ δίκην ἔριν, καὶ γινόμενα πάντα κατ᾽ ἔριν καὶ χρεώμενα* [χρεών?].

Thus δίκη is the natural balance of conflicting opposites and thus an ancestral way of reconciliation or of resolving conflict, often misunderstood as a 'unity of opposites' with a dialectic of opposites with its inherent causality thus mistakenly considered a means to understanding, development and a believed in concept of necessary change.

The notion of discord so being born by denotata sundering physis is also and perhaps better expressed by Anaximander who like Heraclitus has been much misunderstood:

> ἐξ ὧν δὲ ἡ γένεσίς ἐστι τοῖς οὖσι, καὶ τὴν φθορὰν εἰς ταῦτα γίνεσθαι κατὰ τὸ χρεών· διδόναι γὰρ αὐτὰ δίκην καὶ τίσιν ἀλλήλοις τῆς ἀδικίας κατὰ τὴν τοῦ χρόνου τάξιν [7]
>
> Where beings have their origin there also they cease to exist: offering payment to balance, one to another, their unbalance for such is the arrangement of what is passing. [8]

Which expresses the causality inherent in the beings - existents, ἰδέᾳ/εἶδος - that denotata brings-into-being. They are unbalanced, and since they are causal entities will sooner or later pass away even though in their living through the thoughts and actions of mortals they usually manifest and bring-into-being discord: hence why Heraclitus wrote εἰδέναι δὲ χρὴ τὸν πόλεμον ἐόντα ξυνόν, καὶ δίκην ἔριν.

This is in contrast to the individual wordless-knowing that empathy brings-into-being, and explains the fundamental flaw of Plato's ἔλεγχος which led for example to him having Protagoras saying that the poet Simonides does not speak 'correctly', οὐκ ὀρθῶς λέγει [9] even though poetry could possibly be - as an intimation of the numinous - an attempt to wordfully presence what causal abstractions conceal, with the attempt by Socrates to dispute such an assertion by Protagoras seeming to fail. [10]

Which is perhaps why Aristotle (Metaphysics, 982β) quoted a saying attributed to Simonides: θεὸς ἂν μόνος τοῦτ᾽ ἔχοι γέρας which follows ἄνδρ᾽ ἀγαθὸν μὲν ἀλαθέως γενέσθαι,

> It is hard to be a purely noble person [...] a god alone has that privilege [11]

With the context of Aristotle's quotation his statement,

> ὅτι μὲν οὖν ἡ σοφία περί τινας ἀρχὰς καὶ αἰτίας ἐστὶν ἐπιστήμη, δῆλον. Metaphysics, 982α
>
> It is evident that sapientia is a knowing of axioms and of sources [12]

and because

> ἀλλ᾽ οὔτε τὸ θεῖον φθονερὸν ἐνδέχεται εἶναι, ἀλλὰ κατὰ τὴν παροιμίαν πολλὰ ψεύδονται ἀοιδοί, οὔτε τῆς τοιαύτης ἄλλην χρὴ νομίζειν τιμιωτέραν. ἡ γὰρ θειοτάτη καὶ τιμιωτάτη: τοιαύτη δὲ διχῶς ἂν εἴη μόνη: ἥν τε γὰρ μάλιστ᾽ ἂν ὁ θεὸς ἔχοι, θεία τῶν ἐπιστημῶν ἐστί, κἂν εἴ τις τῶν θείων εἴη. Metaphysics, 983α
>
> it is not possible for the divine to be envious; indeed, as the maxim goes: songsters make many a false claim; nor should any other [epistêmê] be considered the more honourable, for it is divine because honourable in just two ways: if epistêmê is of the divinity or of the divine. [13]

Which returns us to whether some poetry such as the lyric attributed to Simonides as preserved by Plato can, for we mortals, be an intimation of the numinous, as some music - such as the counterpoint of JS Bach - is believed by many musicians and others to be.

If we presume to substitute 'the numinous' for 'the divine' and for 'the divinity' (the theos) then an epistêmê is τίμιος - honourable, precious, worthy, prized - if it is of, if it presences, the numinous; and it is interesting to note that, well over a thousand years after Aristotle, τίμιος in the Greek Orthodox tradition implies 'holy' as in Τίμιος Σταυρός, the Holy Cross.

In addition, as Aristotle - citing an ancient maxim - writes: παροιμίαν πολλὰ ψεύδονται ἀοιδοί, 'songsters make many a false claim', and that because of both the nature of denotata and our physis as human beings.

Empathy, The Hermetic Tradition, And Our Human Physis

The reality of empathy in relation to the numinous is two-fold - jumelle, as is our physis as human beings according to the Corpus Hermeticism - because although a means to appreciate, to discover, to feel, to know, the numinous without the need for mythoi, denotata and the associated exegesis, dialectic and discord, it is unappreciated, underdeveloped.

° Empathy is unappreciated, because of our physis: as is explained using Greek mythoi and in terms of the mystic hermetic tradition, in the Pœmandres tractate of the Corpus Hermeticum:

> "distinct among all other beings on Earth, mortals are jumelle; deathful of body yet deathless

> the inner mortal. Yet, although deathless and possessing full authority, the human is still subject to wyrd. Hence, although over the harmonious structure, when within become the slave. Male-and-female since of a male-and-female father, and wakeful since of a wakeful one [...] This is a mysterium esoteric even to this day." [14]

This is further explained, again using Greek mythoi and in terms of the hermetic tradition, in tractate XI, which returns us to Aristotelian honour and takes us to where σοφία - qv. the quotation from Metaphysics, 982α above - is personified and explained as manifesting the noble, the beautiful, good fortune (εὐδαιμονία), arête, and Aion:

> "The foundation of all being is theos; of their quidditas, Aion; of their substance, Kosmos. The craft of theos: Aion; the work of Aion: Kosmos, which is not just a coming-into-being but always is, from Aion. Thus it cannot be destroyed since Aion is not destroyable nor will Kosmos cease to be since Aion surrounds it.
>
> But the Sophia of theos is what?
>
> The noble, the beautiful, good fortune, arête, and Aion. From Aion to Kosmos: exemption from death, and continuance of substance.
>
> For that geniture depends on Aion just as Aion does on theos. Geniture and Kronos - in the heavens and on Earth - are jumelle; in the heavens, unchanging and undecaying; yet on Earth, changeable and decayable.
>
> Theos is the psyche of Aion; Aion that of Kosmos; the heavens that of the Earth. Theos is presenced in perceiveration, with perceiveration presenced in psyche, and psyche in substance, with all of this through Aion, with the whole body, in which are all the bodies, replete with psyche with psyche replete with perceiveration and with theos. Above in the heavens the identity is unchanged while on Earth there is changement coming-into-being
>
> Aion maintains this, through necessitas or through foreseeing or through physis, or through whatever other assumption we assume, for all this is the activity of theos. For the activity of theos is an unsurpassable crafting that no one can liken to anything mortal or divine [...]
>
> Observe also the septenary cosmos ordered in arrangement by Aion with its separate aeonic orbits.
>
> Everything replete with phaos but with no Fire anywhere. For fellowship, and the melding of opposites and the dissimilar, produced phaos shining forth in the activity of theos, progenitor of all that is honourable, archon and hegemon of the septenary cosmos." [15]

The essence of which, beyond mythoi, is (i) that our physis is both "male-and-female since of a male-and-female father" and (ii) that the numinous can be apprehended, presenced, by and through "the noble, the beautiful, good fortune, arête and Aion," with Aion understood as the eikon (εἰκὼν) of the Kosmos [16] and - qv. Tractate XI, 2-4 - the cause of changement coming-into-being on Earth and thus of what is changeable and decayable and thus dies.

Which changement coming-into-being, and its change and eventual decay applies, in the perspective of Aeons - of millennia - to denotata and what existents, such as ideologies and organized hierarchical religions, denotata has brought-into-being.

° Empathy is underdeveloped because it seems that for millennia we mortals - or more specifically, perhaps a majority of the males of our species - have neglected the reality of our physis being jumelle:

both male-and-female, both masculous and muliebral, with such muliebral physis the geneture of empathy. [18] As described in terms of Greek mythoi and the hermetic tradition in the Pœmandres Tractate in relation to the seven spheres:

> "Those seven came into being in this way. Earth was muliebral, Water was lustful, and Fire maturing. From Æther, the pnuema, and with Physis bringing forth human-shaped bodies. Of Life and phaos, the human came to be of psyche and perceiveration; from Life - psyche; from phaos - perceiveration; and with everything in the observable cosmic order cyclic until its completion.
>
> Now listen to the rest of the explanation you asked to hear. When the cycle was fulfilled, the connexions between all things were, by the deliberations of theos, unfastened. Living beings - all male-and-female then - were, including humans, rent asunder thus bringing into being portions that were masculous with the others muliebral. Directly, then, theos spoke a numinous logos: propagate by propagation and spawn by spawning, all you creations and artisements, and let the perceiver have the knowledge of being deathless and of Eros as responsible for death.
>
> Having so spoken, foreknowing - through wyrd and that harmonious structure - produced the coagulations and founded the generations with all beings spawning according to their kind. And they of self-knowledge attained a particular benefit while they who, misled by Eros, love the body, roamed around in the dark, to thus, perceptively, be afflicted by death." [19]

The masculous is evident in patriarchy, in patriarchal religions such as Judaism, Christianity and Islam; in denotata, in dialectical confrontation including Plato's ἔλεγχος, as well as evident in the desire, the masculous need, for competition and for armed and personal conflict. The muliebral is evident in personal virtues such as honour, benignitas, empathy, and wordless personal methodologies such as the epistêmê that is mystical contemplation.

The neglect of empathy is understandable since the masculous - as manifest for example in patriarchy, patriarchal religions, and denotata, codified as denotata has been in the ἰδέᾳ and ideal of Empires and nation-States - has dominated mortal life for millennia to the detriment of the muliebral.

The Uncertitude Of Knowing

Empathy, with its personal horizon, is or can be the geniture of our Uncertitude Of Knowing as human beings, while the masculous is the geniture of that certitude of individual knowing that infuses codified denotata such as ideologies and organized hierarchical religions.

Thus, in terms of numinosity, empathy presents or can present to us in the immediacy of the personal moment an individual intimation or wordless knowing of the numinous, which intimation or knowing places our mortal life, and all we connect with it or is connected to it, into a supra-personal perspective which is a-causal and of Being itself, the source of beings and all being; of which Being we as a mortal are one finite deathful emanation. Which perspective brings with it or can bring with it the wordless knowing of the unwisdom of words.

Thus, while some mythoi Greek or otherwise, some mystical traditions ancient or otherwise, some poetry and some metaphysical speculations Greek or otherwise, can or may provide some insights into our physis, their wordfull expression or expressions are subject or have been subjected to exegesis, just as written expressions of religious-type revelations always are; with such exegesis more often than not the geniture of a certitude or certitudes of knowing.

Which returns us to the personal wordless knowing of empathy and its discoverable embedded uncertitude of knowing, with personal virtues such as honour and benignitas one means - an ancient epistêmê - to try to live according to such a wordless knowing, with personal honour a melding, a hermetic ἐναντιοδρομία, of masculous and muliebral thus returning us to the physis that was cleaved asunder and which in others is still being cleaved asunder.

According to an ancient saying attributed to Heraclitus which may contain a fallible intimation of this and possibly was one of first written intimations of it:

> πάντα δὲ γίνεσθαι καθ’ εἱμαρμένην καὶ διὰ τῆς ἐναντιοδρομίας ἡρμόσθαι τὰ ὄντα (Diogenes Laërtius, ix. 7)
>
> All by geniture is appropriately apportioned with beings bound together again by enantiodromia.

David Myatt
17.iii.22
v.3

All translations by DW Myatt

°°°

[1] https://davidmyatt.wordpress.com/2018/01/04/from-mythoi-to-empathy

[2] The terms ἰδέᾳ/εἶδος refer to Plato's postulation of what has been termed 'forms' - of a type of metaphysical existent such as an 'idea' - with ἰδέᾳ used for both singular and plural instances, and εἶδος (singular) often used by Plato instead, as for instance at Phaedo 103ε, ὥστε μὴ μόνον αὐτὸ τὸ εἶδος ἀξιοῦσθαι τοῦ αὐτοῦ ὀνόματος εἰς τὸν ἀεὶ χρόνον.

In regard to the use of εἶδος and the postulation, cf. Aristotle, Metaphysics, 1078β, 14-15, συνέβη δ᾽ ἡ περὶ τῶν εἰδῶν δόξα τοῖς εἰποῦσι διὰ τὸ πεισθῆναι περὶ τῆς ἀληθείας τοῖς Ἡρακλειτείοις λόγοις ὡς πάντων τῶν αἰσθητῶν ἀεὶ ῥεόντων', ὥστ᾽ εἴπερ ἐπιστήμη τινὸς ἔσται καὶ φρόνησις, ἑτέρας δεῖν τινὰς φύσεις εἶναι παρὰ τὰς αἰσθητὰς μενούσας: οὐ γὰρ εἶναι τῶν ῥεόντων ἐπιστήμην.

[3] Fragment 1, Diels-Krantz.

[4] A short commentary on my translation is available at https://davidmyatt.wordpress.com/heraclitus-fragment-1/

[5] Fragment B80.

[6] I have transliterated πόλεμος, and left δίκη as δίκη because both πόλεμος and δίκη should be regarded, like ψυχή (psyche/Psyche) as terms or as principles in their own right (hence the capitalization), and thus imply, suggest, and require, interpretation and explanation. To render them blandly by English terms such as 'war' and 'justice' – which have their own now particular meaning(s) – is in my view erroneous and somewhat lackadaisical, since δίκη for instance could be, depending on context: the custom(s) of a folk, judgement (or Judgement personified), the natural and the necessary balance, the correct/customary/ancestral way, and so on.

[7] Diels-Kranz, 12A9, B1

[8] In respect of χρόνος, it is not here a modern abstract measurable 'time' but 'the passing' of living

or events as evident in the Agamemnon:

> ποίου χρόνου δὲ καὶ πεπόρθηται πόλις 278
> Then - how long has it been since the citadel was ravaged?

> τίς δὲ πλὴν θεῶν ἅπαντ᾽ ἀπήμων τὸν δι᾽ αἰῶνος χρόνον 554-5
> Who - except for the gods - passes their entire life without any injury at all?

In respect of ἀδικία, here it simply implies unbalance in contrast to the balance that is δίκη. The translation 'disorder' - like 'order' for δίκη - is too redolent of some modern or ancient morality designed to manifest 'order' in contrast to its dialectical opposite 'disorder'.

[9] Protagoras, 339δ

[10] Relevant quotations from Simonides are at 339β, 339ξ and the poem by Simonides that Plato preserved is, in the version by J. Aars, Das Gedicht des Simonides in Platons Protagoras, 1888,

> Ἄνδρ᾽ ἀγαθὸν μὲν ἀλαθέως γενέσθαι χαλεπόν,
> χερσίν τε καὶ ποσὶ καὶ νόῳ τετράγωνον, ἄνευ ψόγου τετυγμένον.
> <...>
> οὐδέ μοι ἐμμελέως τὸ Πιττάκειον νέμεται,
> καίτοι σοφοῦ παρὰ φωτὸς εἰρημένον: χαλεπὸν φάτ᾽ ἐσθλὸν ἔμμεναι.
> θεὸς ἂν μόνος τοῦτ᾽ ἔχοι γέρας: ἄνδρα δ᾽ οὐκ ἔστι μὴ οὐ κακὸν ἔμμεναι,
> ὃν ἀμήχανος συμφορὰ καθέλῃ.
> πράξας μὲν εὖ πᾶς ἀνὴρ ἀγαθός,
> κακὸς δ᾽ εἰ κακῶς <τις>,
> καὶ τὸ πλεῖστον ἄριστοι, τούς κε θεοὶ φιλῶσιν.
> τοὔνεκεν οὔ ποτ᾽ ἐγὼ τὸ μὴ γενέσθαι δυνατὸν
> διζήμενος κενεὰν ἐς ἄπρακτον ἐλπίδα μοῖραν αἰῶνος βαλέω,
> πανάμωμον ἄνθρωπον, εὐρυεδοῦς ὅσοι καρπὸν αἰνύμεθα χθονός:
> ἐπὶ δ᾽ ὔμμιν εὑρὼν ἀπαγγελέω.
> πάντας δ᾽ ἐπαίνημι καὶ φιλέω,
> ἑκὼν ὅστις ἔρδῃ
> μηδὲν αἰσχρόν: ἀνάγκῃ δ᾽ οὐδὲ θεοὶ μάχονται.
> <...>
> <οὔκ εἰμ᾽ ἐγὼ φιλόμωμος> ἐξαρκεῖ γ᾽ ἐμοί,
> ὃς ἂν ᾖ κακὸς μηδ᾽ ἄγαν ἀπάλαμνος, εἰδώς γ᾽ ὀνησίπολιν δίκαν,
> ὑγιὴς ἀνήρ, οὐδὲ μή μιν ἐγὼ
> μωμήσομαι: τῶν γὰρ ἠλιθίων
> ἀπείρων γενέθλα:
> πάντα τοι καλά, τοῖσί τ᾽ αἰσχρὰ μὴ μέμικται.

The more recent arrangement and reconstruction cited as PMG 242 is somewhat different:

> ἄνδρ᾽ ἀγαθὸν μὲν ἀλαθέως γενέσθαι
> χαλεπόν χερσίν τε καὶ ποσὶ καὶ νόῳ
> τετράγωνον, ἄνευ ψόγου τετυγμένον·
> <..>
> οὐδέ μοι ἐμμελέως τὸ Πιττάκειον
> νέμεται, καίτοι σοφοῦ παρὰ φωτὸς εἰ-
> ρημένον· χαλεπὸν φάτ᾽ ἐσθλὸν ἔμμεναι.

θεὸς ἂν μόνος τοῦτ’ἔχοι γέρας, ἄνδρα δ’οὐκ
ἔστι μὴ οὐ κακὸν ἔμμεναι,
ὃν ἂν ἀμήχανος συμφορὰ καθέλῃ·
πράξας μὲν γὰρ εὖ πᾶς ἀνὴρ ἀγαθός,
κακὸς δ’εἰ κακῶς [
[ἐπὶ πλεῖστον δὲ καὶ ἄριστοί εἰσιν
[οὕς ἂν οἱ θεοὶ φιλῶσιν.]
τοὔνεκεν οὔ ποτ’ἐγὼ τὸ μὴ γενέσθαι
δυνατὸν διζήμενος κενεὰν ἐς ἄ-
πρακτον ἐλπίδα μοῖραν αἰῶνος βαλέω,
πανάμωμον ἄνθρωπον, εὐρυεδοῦς ὅσοι
καρπὸν αἰνύμεθα χθονός·
ἐπί θ’ὑμῖν εὑρὼν ἀπαγγελέω.
πάντας δ’ἐπαίνημι καὶ φιλέω,
ἑκὼν ὅστις ἔρδῃ
μηδὲν αἰσχρόν: ἀνάγκαι
δ’οὐδὲ θεοὶ μάχονται.
<...>
[οὐκ εἰμὶ φιλόψογος, ἐπεὶ ἔμοιγ’ἐξαρκεῖ
ὃς ἂν μὴ κακὸς ᾖ] μηδ’ἄγαν ἀπάλαμνος, εἰ-
δώς γ’ὀνησίπολιν δίκαν,
ὑγιὴς ἀνήρ: οὔ †μὴν† ἐγὼ
μωμήσομαι· τῶν γὰρ ἡλιθίων
ἀπείρων γενέθλα.
πάντα τοι καλά, τοῖσίν
τ’αἰσχρὰ μὴ μέμεικται

DL Page, Poetae Melici Graeci, Cambridge University Press, 1962

Such a reconstruction introduces the question of exegesis of not only texts but of such elements as grammar and how the personal revealing that is the wordless-knowing of empathy compares to the supra-personal wordful revealing that can be or has been deduced from written texts, spoken words or methods such as Plato's ἔλεγχος.

[11] Socrates, in Protagoras, does not associate ἀληθής with ἀγαθός but with χαλεπός, which again introduces the question as to whether ἔλεγχος is a guide to the revealing that is ἀλήθεια and thus to understanding our φύσις as human beings.

[12] In respect of αἴτιος, here the term 'sources' is apt since 'cause' can impose a particular interpretation on the text, as in the causality of 'cause and effect'.

In respect of σοφία, the Latin sapientia is apposite, as in my translation of Tractates I and XIII of the Corpus Hermeticum [*Corpus Hermeticum: Eight Tractates*. 2017 ISBN 978-1976452369] because in some contexts the English word 'wisdom' does not fully reflect the meaning (and the various shades) of σοφία, especially in a metaphysical context given what the English term 'wisdom' now, in common usage and otherwise, often denotes. As in Tractates I and XIII sapientia requires contextual - a philosophical - interpretation.

[13] Regarding my translation:

i) ἐπιστήμη: epistêmê - implying skill or experience, especially in a profession or type of work or in using a methodology - rather than 'science' or 'knowledge', since 'science' has too many modern connotations while 'knowledge' is somewhat vague. In respect of experience in general, qv. Sophocles, Oedipus Tyrannus, 1115: τῇ δ᾽ ἐπιστήμῃ σύ μου προύχοις τάχ᾽ ἄν που, "about this, your experience has the advantage over mine".

ii) ἀοιδός: songsters, not poets, qv. Hesiod, Theogony, 95 where it is associated with the Muses and Apollo:

> ἐκ γάρ τοι Μουσέων καὶ ἑκηβόλου Ἀπόλλωνος
> 95 ἄνδρες ἀοιδοὶ ἔασιν ἐπὶ χθόνα καὶ κιθαρισταί,

iii) [epistêmê] is implied from the previous ἄνδρα δ᾽ οὐκ ἄξιον μὴ οὐ ζητεῖν τὴν καθ᾽ αὐτὸν ἐπιστήμην.

iv) Honourable is an accepted translation of τίμιος, with the English word honour dating from around 1200 and derived from the Latin honorem (refined, grace, beauty) via the Old French (and thence Anglo-Norman) onor/onur. An early use of the term occurs in a poem in Middle English by John Gower dating from c. 1393 which references the Greek warrior Achilles:

> And riht in such a maner wise
> Sche bad thei scholde hire don servise,
> So that Achilles underfongeth
> As to a yong ladi belongeth
> Honour, servise and reverence.
>
> Confessio Amantis. Liber Quintus vv. 2997-3001 (The Works of John Gower. Oxford: Clarendon Press. 1901, edited by G.C Macaulay)

[14] Tractate I, 15-16. From my commentary on that tractate:

> *jumelle*. For διπλοῦς. The much underused and descriptive English word jumelle - from the Latin gemellus - describes some-thing made in, or composed of, two parts, and is therefore most suitable here [...]
>
> *deathful of body yet deathless the inner mortal*. θνητὸς μὲν διὰ τὸ σῶμα, ἀθάνατος δὲ διὰ τὸν οὐσιώδη
>
> *ἄνθρωπον*. Here, in respect of my choice of English words, I must admit to being influenced by Chapman's lovely poetic translation of the Hymn to Venus from the Homeric Hymns:
>
> > That with a deathless goddess lay a deathful man
>
> In respect of οὐσιώδης, I prefer, given the context, 'inner' - suggestive of 'real' - rather than the conventional 'essential'; although 'vital' is an alternative translation here, suggested by what Eusebius wrote (c.326 CE) about φῶς [phaos] pre-existing even before the cosmic order, with φῶς used by Eusebius to mean Light in the Christian sense:
>
> > τό τε φῶς τὸ προκόσμιον καὶ τὴν πρὸ αἰώνων νοερὰν καὶ οὐσιώδη σοφίαν τόν τε ζῶντα [Historia Ecclesiastica, Book 1, chapter 2]
>
> The Light of the proto-cosmos, the comprehension and vital wisdom existing before the Aeons

wyrd. For ἡ εἱμαρμένη. A much better choice, here, than either 'fate' or 'destiny' given how overused both those words now are and how their interpretation is also now so varied. An overview of how the concept may have been understood in the late Hellenic period (around the time the Hermetica was probably written) is given in the 2nd century CE discourse *De Fato*, attributed to Plutarch, which begins by stating that εἱμαρμένη has been described in two ways, as ἐνέργεια (vigorous activity) and as οὐσία (essence) - πρῶτον τοίνυν ἴσθι, ὅτι εἱμαρμένη διχῶς καὶ λέγεται καὶ νοεῖται: ἡ μὲν γάρ ἐστιν ἐνέργεια ἡ δ᾽ οὐσία

[...]

a mysterium esoteric. For κεκρυμμένον μυστήριον. The term mysterium - a truth or insight or knowledge about some-thing, which is considered religious and/or metaphysical ('hermetic') and which is unknown/unrevealed to or as yet undiscovered by others, and hence 'mysterious' to them - expresses the meaning of the Greek here (as the word mystery by itself does not). Likewise in respect of esoteric - kept concealed or which is concealed/hidden to most or which is revealed to an individual by someone who already 'knows' what the mysterium in question is.

Hence why I write *a* mysterium here rather than *the* mysterium, and why "a mysterium, esoteric even to this day", is better than the rather bland "the mystery kept hidden until this very day"

[15] Tractate XI, 3-7

[16] In respect of eikon, as I wrote in my commentary on Tractate I (Pœmandres), 32: The meaning and significance of [εἰκὼν] are often overlooked and often lost in translation. I have transliterated εἰκὼν as here it does not only mean what the English words 'image' or 'likeness' suggest or imply, but rather it is similar to what Maximus of Constantinople in his *Mystagogia* [Patrologiae Graeca, 91, c.0658] explains. Which is of we humans, and the cosmos, and Nature, and psyche, as eikons, although according to Maximus it is the Christian church itself (as manifest and embodied in Jesus of Nazareth and the Apostles and their successors and in scripture) which, being the eikon of God, enables we humans to recognize this, recognize God, be in communion with God, return to God, and thus find and fulfil the meaning of our being, our existence.

According to the hermetic weltanschauung, as outlined by Pœmandres here, all physis - the being, nature, character, of beings - their essence beyond the form/appearance their being is or assumes or is perceived as - re-presents (manifests, is an eikon of) theos. That is, the physis of beings can be considered not only as an emanation of theos but as re-presenting his Being, his essence. To recognize this, to recognize theos, to be in communion with theos, to return to theos, and thus become immortal, there is the way up (anados) through the seven spheres."

[17] The masculous and the muliebral are outlined in my 2019 essay *Physis And Being: An Introduction To The Philosophy Of Pathei-Mathos*, https://davidmyatt.wordpress.com/collected-works-2/physis-and-being/.

[18] The unusual English word *geniture* expresses the essence of γένεσις: that which or those whom have or derive their being (and their subsequent development) from or because of something else or because of someone else. It also avoids comparisons with the Biblical use of the English 'genesis'.

[19] Tractate I, 18-19.

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Appendix B

Some Questions For DWM
2025

Q: Since it's obvious that the pernicious allegations about you, regarding you being a Satanist, the founder of a particular Occult group, still being a neo-nazi and so on and so on, have not gone away but are not only being increasingly propagated, often via social media, but are being increasingly believed by others, is your personal response now any different from what it was, since I understand you've been offered the opportunity of a live video interview?

A: My response is still based on an understanding of the necessity of having a personal appreciation of the numinous; of apprehending what is, according to my understanding and experience, beyond our finite mortal life, and thus beyond our individuality and revealed to us by empathy, compassion, humility, and pathei-mathos. That is, θειότης, divinity-presenced, as in tractate XI v. 11 of the Corpus Hermeticum, θειότητα μίαν, and as in Plutarch, De Pythiae Oraculis, 407a, 398a-f.

> "What is, or what manifests or can manifest or remind us of (what can reveal) that which is felt, experienced, or understood as sacred, numinal, sublime, divine, awe-inspiring, beautiful, and beyond our ability, as mortals, to control or meaningfully express through the medium of words. For Christians, it is considered to be God; for Muslims, Allah; for the Romans, divinitas; for others ancient and modern, it was and is considered to be expressible, or intimated, by mythoi and presenced in ὁ θεὸς, the deity, and/or by θεοί, the gods." Notes On War, Suffering, And Personal Judgement, 2024

This can led us, or some of us as in my case, to seek to withdraw from everyday life and thus to not concern ourselves with the machinations of the external world, howsoever and by whomsoever presenced.

There is an expression of this, appropriate to your question, in Tractate XIII of the Corpus Hermeticum when a seeker after esoteric knowledge says they are

> "inquiring into learning the discourse on Palingenesis since that, out of all of them, is the only one unknown to me, with you saying it would be imparted to me when I became separated from the world.
>
> Thus I prepared myself, distancing my ethos from the treachery in the world." [1]
>
> μετὰ τὸ σὲ ἐμοὶ διαλεχθῆναι, πυθομένου τὸν τῆς παλιγγενεσίας λόγον μαθεῖν, ὅτι τοῦ τον παρὰ πάντα μόνον ἀγνοῶ, καὶ ἔφης, ὅταν μέλλῃς κόσμου ἀπαλλοτριοῦσθαι, παραδιδόναι μοι.
>
> ἕτοιμος ἐγενόμην καὶ ἀπηνδρείωσα τὸ ἐν ἐμοὶ φρόνημα ἀπὸ τῆς τοῦ κόσμου ἀπάτης

As I noted in the commentary [2] to my translation:

> *Palingenesis*. Rather than ascribe a particular meaning to παλιγγενεσία - such as 'rebirth' or 'regeneration' - I have chosen the English word palingenesis (from the Latin palingenesia)

with that term explained by what follows in this particular discourse, qv. vv. 12 and 13.

the discourse on palingenesis. The Greek word translated here as 'discourse' is λόγος, as in the title.

imparted to me. παραδίδωμι carries the sense here of 'handing down' - of transmitting, disclosing - some ancestral teaching or wisdom; a disclosing from master to pupil.

separated from the world. In respect of ἀπαλλοτριόω what is implied is not 'alienated' from (which has too many modern connotations) the world (κόσμος), but rather 'separate' - distanced - from the world, from worldly things, as a mystic is often 'otherworldly' and may seem to be - to others, and to themselves - a stranger in the world.

distancing my ethos. Reading ἀπηλλοτρίωσα (with Parthey, et al) not the emendation of Nock (ἀπηνδρείωσα) with φρόνημα here suggestive of one's character and especially of one's "way of thinking", one's weltanschauung: that is, the 'spirit' or ethos which guides one's way of life.

treachery. ἀπάτης. Personified in Hesiod's Theogony as a child of Night (Νὺξ) along with "darksome Kir and Death" - Κῆρα μέλαιναν καὶ Θάνατον - and Nemesis, Νέμεσις.

The answer given to the seeker is also relevant:

> "My son, noetic sapientia is in silence, with the sowing the genuinely noble."
>
> Ὦ τέκνον, σοφία νοερὰ ἐν σιγῇ καὶ ἡ σπορὰ τὸ ἀληθινὸν ἀγαθόν

In my commentary I explained my interpretation of σοφία νοερὰ as noetic sapientia. [3]

Q: Can you give a practical example or examples of what you mean by withdrawing from everyday life?

A: It can be internally or externally from the society they currently dwell in and dependant on their health, how they express their awareness of the numinous, and whether they live alone or with a partner, or have a family.

Externally, if they live alone and their awareness of the numinous involves a conventional religion then they might choose to be part of a religious community, a monk or a nun or a hermit. Or if their awareness is different, for example an appreciation of Gaia in a paganus way, they may consider going 'off-grid' alone, with their partner or family.

Internally, of living in society but with no public or even private involvement except perhaps for some local, community, apolitical involvement consistent with their spiritual (numinous) understanding; acceptive of what-is, perhaps based on an understanding of how over long periods of causal time all societies, given they are human manufactured causal constructs, will change, be subject to reformation and possibly revolution, and ultimately be replaced by some other society or causal construct.

Q: And your own choice?

A: I endeavoured to express an aspect of this in two missives, one in 2023 and the other in 2025.

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One Tree Among Many

Beside the stone wall that marks one of the boundaries of what has for several years been my home is an evergreen Oak; almost a dome of spreading branches and so tall it might well be an hundred or so years in age. The tallest tree around from near where several other and various and tallish specimens of arboreal life provide perches for those whose Dawn Chorus becomes, was, is, a hymnal to such natural Life as has for centuries pleased us.

Two months ago, the Oak was sad; with leaves dry and dying and infested. But now, as clouds break to reveal sky-blue, bringer of early Summer warmth: the tree has that light green of leaf rebirth, and catkins heralds of acorns an English season hence. So there is joy within as this aged man "his foliage drying up and no stronger than a child, with three feet to guide him on his travels, wanders – appearing a shadow in the light of day." [4]

Would that he might hear one more Dawn Chorus to so remember those, these, simple natural beauties of life which he as so many others so easily forgot enwrapped as he, they, were in believed in, in felt, selfish concerns which all will, must, die with us while the Sun again warms each year as it warms and life-sprouting rain seeds rebirth without any interference from us at all.

So I sit, windows of sky and trees to enlighten again my life, listening to a heartbreaking, suspended moment in my measured out so very limited timespan of causal life: the 12th century Cistercian *Répons de Matines pour la fête de sant Bernard*.

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A Thankfulness

There is a thankfulness that I am still here, alive, able to appreciate being able to welcome in another Spring as Gaia renews again the life of this particular part of a temperate land. Yesterday morning, in a sheltered spot away from the colding wind with a post-equinoxal Sun rising into a sky of blue, I sat in a part of the garden and watched and heard a Bumblebee flying among some opening flowers while, around, the post-Dawn Chorus of wild birds sounded out as it has here for perhaps a thousand years. Such a simple pleasure which seemed to this old man to express the glorious meaning of Life.

An essence, beyond that other world beyond the presencing of Gaia here. That causal world of intemperate, hubriatic, abstractions some of which in decades past so enthralled, so enmeshed me, that I as so many others caused, contributed to, the suffering of other life, sentient and otherwise, on this insignificant planet orbiting one Star in one stellar-filled Galaxy among a Cosmos of billions of Galaxies.

But for how much longer will this natural rhythm of renewal of wild-fullness last? How much longer will it be before we learn to appreciate our human culture of pathei-mathos which formed the basis of Studia Humanitatis?

> "You are not here to verify,
> Instruct yourself, or inform curiosity
> Or carry report. You are here to kneel
> Where prayer has been valid." [5]

We in our majority in our hubris seem to have increasingly forgotten or never felt the personal humility, the empathy, or known the pathei-mathos, that leads us to the human necessity of prayer: be it to Gaia, to θειότης (the numinous, divinity-presenced), to θεοί, the gods; or to ὁ θεὸς, The Monas,

μονάς, The One-The Only, τὸ ἓν [...]

For we are only fleeting manifestations of Gaia, presenced for some decades at most; with my words just another feeble attempt to express what one fallible being has discovered by pathei-mathos.

> τέχναι δὲ Κάλχαντος οὐκ ἄκραντοι.
> Δίκα δὲ τοῖς μὲν παθοῦσ-
> ιν μαθεῖν ἐπιρρέπει:
> τὸ μέλλον δ᾽, ἐπεὶ γένοιτ᾽, ἂν κλύοις: πρὸ χαιρέτω:
> ἴσον δὲ τῷ προστένειν. [6]

David Myatt
June 2025

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Footnotes

1. *Corpus Hermeticum, Eight Tractates*. Translation and Commentary. (i) Printed version: ISBN-13 978-1976452369 (ii) Gratis pdf: https://davidmyatt.wordpress.com/wp-content/uploads/2018/03/eight-tractates-v2-print.pdf

2. The commentary on Tractate XIII is on pp.153-187 of the pdf version.

3. *noetic sapientia*. For a variety of reasons, I have used the term noetic sapientia to denote σοφία νοερὰ.

i) The metaphysical terms νοῦς νοερός, νοῦς οὐσιώδης, and νοῦς ζωτικός occur in Proclus, qv.

Procli Diadochi In Platonis Timaeum Commentari, Volume 5, Book 4, 245-247; Procli in Platonis Parmenidem Commentaria, II 733 and IV 887. Interestingly, Proclus associates νοερός with the three 'septenary planets' Mercury, Venus, and the Sun.

Here, σοφία νοερὰ may well suggest a particular hermetic principle which requires contextual interpretation.

ii) As noted in my commentary on Poemandres 29 - where I used the Latin sapientia in respect of σοφία - in some contexts the English word 'wisdom' does not fully reflect the meaning (and the various shades) of σοφία, especially in a metaphysical (or esoteric) context given what the English term 'wisdom' now, in common usage and otherwise, often denotes.

As in the Poemandres tractate sapientia (for σοφία) requires contextual - a philosophical - interpretation, as Sophia (for σοφία) does in tractate XI where it is there suggestive, as with Aion, Kronos, and Kosmos, of a personified metaphysical principle.

iii) In respect of νοερός, the English word 'intellectual' has too many irrelevant modern connotations, with phrases such as 'intellectual wisdom' and 'the wisdom that understands' -

for σοφία νοερὰ - unhelpful regarding suggesting a relevant philosophical meaning. Hence the use of the term 'noetic' which suggests a particular type of apprehension - a perceiveration - whereby certain knowledge and a particular understanding can be ascertained.

Thus, noetic sapientia implies that the knowledge and understanding that is noetically acquired

transcends - or at least is different from - that acquired both (a) through observation of and deductions concerning phenomena and (b) through the use of denotatum whereby beings are given 'names' and assigned to abstractive categories with such naming and such categories assumed to provide knowledge and understanding of the physis of those beings. [In respect of physis, qv. the comment on φύσεως μιᾶς in section 12.]

In addition, given what follows - ἐν σιγῇ, 'in silence' - such knowledge and understanding does not require nor depend upon words whether they be spoken or written or thought. Hence, the 'source' of mortals is in, can be known and understood through, the silence of noetic sapientia.

4. τό θ᾽ ὑπέργηρων φυλλάδος ἤδη κατακαρφομένης τρίποδας μὲν ὁδοὺς στείχει, παιδὸς δ᾽

οὐδὲν ἀρείων ὄναρ ἡμερόφαντον ἀλαίνει. Aeschylus, Agamemnon, 79-82. My translation.

5. TS Eliot, Little Gidding.

6. The Agamemnon of Aeschylus, 249f. My translation.

But the Art of Calchas was not so incomplete:
The goddess, Δίκη, favours someone learning from adversity.
But I shall hear of what will be, after it comes into being: Before then, I leave it,
Otherwise, it is the same as a premature grieving.

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Appendix C
Primary Sources, Fallacies Of Reasoning, And Related Definitions

Primary Sources

Among primary sources are original manuscripts germane to the subject or to a historical event or a person; archaeological or fossil remains from an historical period; contemporaneous manuscripts, letters, diaries, memoirs, personal journals, interviews, speeches, and other materials which describe or relate (i) events in which a person or persons participated in or were direct observers of, (ii) ideas or creations, such as music, a philosophy, works of literature, poetry, and art-work which a person was responsible for and also their published writings in their original language, and authenticated manuscripts published and unpublished.

A scholar is a person who comprehensively researches, over an extended period of time, a particular subject, field of study, event or person using such primary sources and who, if the source material is in another language ancient or modern, can read that language and thus can personally translate such a work or passages from such a work. If the researcher cannot read and thus cannot personally translate such a language and has to rely on a translation by another person or persons, then their work becomes a secondary source.

Secondary sources are the writings, opinions, and conclusions and interpretations of others about such subjects or persons or events which (a) do not cite or critically analyze primary sources, and/or

(b) does not present research by the author(s) using primary source material.

Secondary sources thus provide second-hand information and personal commentary or opinion, and include articles and reviews in academic journals, and books published by academic publishers.

Thus a common mistake is citing such secondary sources as if they were primary sources and using such secondary sources to, or example, describe, classify, or define a person or a group or a philosophy.

Fallacy Of Appeal To Authority

The fallacy of appeal to authority, also known as the fallacy of Argumentum ad Verecundiam, is somewhat misunderstood in this age of the Internet. It is not only citing or quoting a person or persons who is/are regarded, by the person citing or quoting or by others, as an authority or

'expert' on a subject but also citing or quoting the opinion given by some institution, or 'policy/

advisory group' or similar, on a subject, regardless of whether or not the 'expert' or institution or whatever has their opinion published by some means or some medium regarded as 'mainstream', academic, or 'respectable' or authoritative.

The crux of the fallacy is a reliance by someone or by some others on who or what is regarded in a particular society as an authority on or as having a detailed or 'expert' knowledge of a subject or subjects.

Thus a recent statement such as the fallacy of appeal to authority "is when the opinion of a non-expert on a topic is used as evidence" is itself fallacious because although it appears to be a decisive statement regarding 'authority' it is logically not so having not only restricted the fallacy to those are not 'experts' but does not define what an 'expert' or a 'false expert' is or are or who or what person or institution, or 'policy/advisory group' or similar has the 'authority' to declare someone an 'expert' or a 'false expert' in a certain subject or subjects, and from whence a person or an institution, or 'policy/advisory group' or similar derives their own authority to make such declarations.

The corollary of the appeal to authority is personal research by scholarly means of a subject using primary sources.

Fallacy Of Ad Populum

This is when a person either 'follows the crowd' and believes or claims that because so many others have claimed or believe something it is probably true, or when they are convinced, usually emotively, by a propagandist or politician or by some populist speaker that something is true or that someone or some many are guilty or culpable.

Fallacy Of Argumentum ad Hominem

Argumentum ad hominem is when the character and/or the motives and/or the identity of the person presenting an argument is/are maligned or called into question often in an attempt to deflect attention away from the topic being discussed or from the opponents failure to answer questions asked of them or provide the evidence they were asked to provide.

Fallacy of Composition

Also known as the Fallacy of Illicit Transference. This is an example of equivocation, and is when a

generalization is made from a few specific instances or examples with the generalization then applied to pejoratively describe or malign a group or organization or person.

Fallacy Of The False Cause

Generally referred to by the Latin phrase non causa pro causa. This fallacy is the assumption that one thing is the cause of another without any logical reasoning or probative evidence.

Probative Evidence

Probative evidence is evidence which provides proof regarding a claim or an assertion or reveals the facts about an event or an occurrence or which on the balance of probability provides such proof.

While most often used in a legal sense in a trial in an established Court of Law, the term is also applicable in the matter of scholarly research using primary sources concerning an event (historical or otherwise) or concerning a person.

Fallacy Of Incomplete Evidence

Also known as the fallacy of suppressed evidence. This is when evidence which disproves or may disprove a claim or conclusion is not considered either deliberately (suppressed evidence) or because of a lack of detailed and scholarly research.

Scholarly

To be learned, to be a scholar in the traditional sense, is to have a profound knowledge gained by individual study. The criteria of scholarship are: (i) a detailed, meticulous, unbiased original research on and concerning a specific topic or topics or subject or person undertaken over a period of time, usually a year or more in duration and involving primary source material; (ii) an ability to be able to read primary sources in their original language; and (iii) a rational assessment of the knowledge acquired by such research, with such conclusions about the topic, topics, or subject being the logical result of the cumulative scholarly learning so acquired. If the researcher cannot read primary sources in their original language and has to rely on the translations of others then their conclusions are not original and not scholarly just as if they commit logical fallacies - such as the fallacy of Incomplete Evidence - then their conclusions are also not scholarly.

Appendix D

The Silent Tears of Unknowing

The truth that I am indebted. That I have a debt of personal honour to both Fran and to Sue, who died - thirteen years apart - leaving me bereft of love, replete with sorrow, and somewhat perplexed. A debt to all those other women (such as K, and J, and Twinkle) who, over four decades, I have hurt in a personal way; a debt to the Cosmos itself for the suffering I have caused and inflicted through the unethical pursuit of abstractions.

A debt somehow and in some way - beyond a simple remembrance of them - to especially make the life and death of Sue and Fran worthwhile and full of meaning, as if their tragic early dying meant something to both me, and through my words, my deeds, to others. A debt of change, of learning - in me, so that from my pathei-mathos I might be, should be, a better person; presencing through words, living, thought, and deeds, that simple purity of life felt, touched, known, in those stark moments of

the immediacy of their loss.

But this honour, I have so painfully discovered, is not the abstract honour of years, of decades, past that I in my arrogance and stupid adherence to and love of abstractions so foolishly believed in and upheld, being thus, becoming thus, as I was a cause of suffering. No; this instead is the essence of honour, founded in empathy; in an empathy with and thus a compassion for all life, sentient and otherwise. This is instead a being human; being in symbiosis with that-which is the essence of our humanity and which can, could and should, gently evolve us - far away from the primitive unempathic, uncompassionate, beings we have been, and unfortunately often still are; far away from the primitive unempathic, uncompassionate, often violent, person I had been, until recently.

A chance, an opportunity twice refused after Fran's death, when I - still then addicted to abstractions - continued to sally forth on their behalf, as if in some way such abstractions were alive, or could be brought to life or made to live if only I, and others, fought for them, sacrificed for them, suffered for them, and caused others to suffer.

But, as the third anniversary of Fran's suicide approached - amid the beauty and promise of one more English Spring - I became suffused again with tears, breaking forth from the sadness, the tragedy, the knowing, of my own unconscionable mistake. The mistake of forgetting; of distracting myself.

Forgetting the sorrow, the grief, the pain born from the moments of their dying; distracting myself as I have been by immersing myself in such abstractions as gave me some rôle, some illusion of importance, to keep me occupied, arrogant, and vain: a debtor running away from his debt. A debtor making excuses for each new scheme and scam: an excuse for every hustle, delusion, and lie. For it was so easy - just so very easy - to continue to delude myself.

There are no excuses for this continued failure, this error, of mine, following Fran's death. No words which can hide the truth I tried to hide from myself for so long. The blame is mine, and mine alone. The blame for not immediately acting upon my own inner understanding.

For the reality of my past nine or so years is not that of some sudden life-changing revelation, but rather of a profound inner struggle whose genesis lay years before - in my experiences with and passion for women; in my time in a monastery; in my ever-growing love for Nature and my involvement with English rural life; in Sue's illness and her tragic death.

This intense struggle was akin to an addiction, and I an addict addicted to abstractions. A struggle between my empathy, my understanding, my pathei-mathos, and my life-long belief, itself an abstraction, that somehow in some way I could make a positive difference to the world and that such abstractions as I adhered to, or aided or advocated were or could be a beginning for a better world, and that to achieve this new world certain sacrifice were, unfortunately, necessary.

A struggle which gave rise to what became - refined, and extended, year after year - The Numinous Way, and which struggle was an interior war to change myself, to actually live, every year, every month, every week, every day, suffused with an empathic awareness and a desire not to cause suffering; the struggle to abandon abstractions.

For nine years or so this interior struggle wore me down, until it gradually faded away. It was akin to cycling up a long steep mountain climb in mist and drizzly rain, struggling on against one's aching body and against the desire to stop and rest; and not being able to see the end, the summit, of the climb.

And then, slowly, the drizzle ceases, the mist begins to clear, the road becomes gradually less steep,

and one is there - in warm bright sunshine nearing the summit of that climb, able to see the beautiful, the numinous, vista beyond, below, for the first time, and which vista after such an effort brings a restful interior peace, the silent tears of one person who feels their human insignificance compared to the mountains, the valleys below, the sky, the Sun, and the vast Cosmos beyond: the wyrdful nature of one fleeting delicate mortal microcosmic nexion which is one's own life.

Thus, and at last, I ceased all involvement with Islam. In truth, I ceased involvement with everything; becoming only one still error-prone human being among billions. One human being who had no aim, no goals, who adhered to no abstractions - either his own or manufactured by others - but who instead just lived day after fleeting or slow day, and who occasionally would record, by some written words, some experience, some personal feeling, or the result of some Thought, manifest as a poem, perhaps, or some missive to a friend, or perhaps an article to elucidate some matter concerned with that Numinous Way which, over those nine years of struggle, represented both the silent tears of my unknowing and the results of my πάθει μάθος.

Thus, and at last, I ceased all involvement with Islam. In truth, I ceased involvement with everything; becoming only one still error-prone human being among billions. One human being who had no aim, no goals, who adhered to no abstractions - either his own or manufactured by others - but who instead just lived day after fleeting or slow day, and who occasionally would record, by some written words, some experience, some personal feeling, or the result of some Thought, manifest as a poem, perhaps, or some missive to a friend, or perhaps an article to elucidate some matter concerned with that Numinous Way [17] which, over those nine years of struggle, represented both the silent tears of my unknowing and the results of my πάθει μάθος. As I was to write, not that long ago now, and while on a holiday:

> The moment of sublime knowing
> As clouds part above the Bay
> And the heat of Summer dries the spots of rain Still falling:
>
> I am, here, now, where dark clouds of thunder
> Have given way to blue
> Such that the tide, turning,
> Begins to break my vow of distance
> Down.
>
> A women, there, whose dog, disobeying,
> Splashes sea with sand until new interest
> Takes him where
> This bearded man of greying hair
> No longer reeks
> With sadness.
>
> Instead:
> The smile of joy when Sun of Summer
> Presents again this Paradise of Earth
> For I am only tears, falling

Thus, it is to Sue and Fran to whom I dedicate this work: they who profoundly changed me, and to whom I owe so much. They who by a remembrance of their love, their lives, their gifts, have finally, at last - after so much arrogance and stupidity and weakness on my part - revealed to me the most important truth concerning human life. Which is that a shared, a loyal, love between two people is the

most beautiful, the most numinous, the most valuable thing of all.

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Source:
David Myatt, *Myngath*, 2013, ISBN 978-1484110744

Appendix E
A Fundamental Question

Quid Est Veritas?

A fundamental question now as in centuries past is what is the 'truth' about a person, about an event, or about some-thing supra-personal such as some -ism or -ology or group or movement which several or many persons believe in, or accept, or belong to, or adhere to.

The English word 'truth' suggests conformity with fact, agreement with reality, accuracy of representation; with the Latin veritas and the Greek ἀλήθεια (alétheia) suggesting a similar sense but also and importantly, in regard to the Greek, of what is disclosed having been previously concealed for whatever reason or from whatever cause, as for example in the following:

(i) vv. 5-6 of tractate XIII of the Corpus Hermeticum,

> Καὶ ἐν τούτῳ ψεύδῃ· τὸ γὰρ θνητὸν εἶδος καθ ΄ ἡμέραν ἀλλάσσεται· χρόνῳ γὰρ τρέπεται εἰς αὔξησιν καὶ μείωσιν, ὡς ψεῦδος.
>
> Τί οὖν ἀληθές ἐστιν, ὦ Τρισμέγιστε
>
> In that you have been deceived, for the form of the deathful alters every day: changed by the seasons, it grows then withers and so deceives.
>
> What then - Trismegistus - is the actuality? [1]

(ii) v. 1567 of the Agamemnon,

> ἐς τόνδ᾽ ἐνέβης ξὺν ἀληθείᾳ χρησμόν
> until now, what the oracle revealed has been followed

(iii) In 3: 21 in the Gospel of John,

> ὁ δὲ ποιῶν τὴν ἀλήθειαν
> literally, "they practising the disclosing". [2]

Replacement And Concealment

The quotation from tractate XIII of the Corpus Hermeticum expresses something of the reality of the change that occurs in Nature and in ourselves as children of Gaia, [3] and also in those constructs we mortals manufacture be these constructs material or based on denotata but which denotata like material ones do not embody what is living and part of Nature. Instead, denotata express an idea, an ideal, which can and often do form the basis of some -ism or some -ology. [4] That is,

πάντα γὰρ σώματα ζῶντα ἔμψυχα, τὰ δὲ μὴ ζῶντα ὕλη πάλιν καθ' ἑαυτήν ἐστι
all living beings presence life while the non-living are substance only

Tractate XI, v.10, Νοῦς πρὸς Ἑρμῆν. [5]

For all denotata by their physis [6] are substances which require mortals to embody and transmit them verbally or by writing (be it handwritten, printed, or in digital form) and given the physis of mortals both the embodiment and the transmission will naturally change, vary, over causal time. Hence why a denotata such as a specific 'national identity' will vary as the population within a specifically named 'nation' changes over decades and centuries as a result of various factors be they immigration, emigration; invasion, occupation, by others; economic decline; environmental factors; education; or through the zeitgeist of that 'nation' changing or being changed as for example by an internal revolution which replaces one -ology or religious belief with another.

Hence why a certain 'truth' accepted somewhere for a while, be it decades or centuries, can and does change, or is or becomes concealed and replaced with another 'truth'. Most ideas, ideals, -isms and -ologies present or are said or believed to present a certain 'truth' or certain 'truths', for example about ourselves, or about some-thing such as 'happiness', or about some existence after death, or about some type of apparently needed or 'better' governance.

How then can we discover, reveal, the truth about a person, about an event, or about some-thing such as some -ism or -ology or group or movement?

It is my view, derived from personal experience, from considering questions of exegesis, and from translating and commenting on Greek texts such as the Corpus Hermeticum and the Gospel of John, that pathei-mathos, empathy, and personal research over an extended period of time using primary sources, [7] are a means whereby we as individuals can answer the question of what is the truth about someone, some event, or about some-thing such as some -ism or -ology or group or movement; and that if we do not use such means then it is incumbent on us, as mortal fallible beings capable of reason and possessed of the ability to apprehend the numinous and thus the error of hubris, [8] to refrain from commenting on what we have not personally discovered.

For,

οὐκ οἶδ᾽: ἐφ᾽ οἷς γὰρ μὴ φρονῶ σιγᾶν φιλῶ
I do not know: about things I cannot judge for myself, I prefer to be silent. [9]

Similarly,

σοφία νοερὰ ἐν σιγῇ
noetic sapientia is in silence [10]

David Myatt
Spring Equilux
2025

Ξ Ξ Ξ

1. DWM, *Corpus Hermeticum: Eight Tractates*, Translation and Commentary, p.148. https://davidmyatt.wordpress.com/wp-content/uploads/2018/03/eight-tractates-v2-print.pdf

'Deathful' is my translation of θνητός used in several tractates, qv. Poemandres 14, tractate VIII:1, and tractate XI:7ff, inspired as it was by Chapman's poetic translation of the Hymn to Venus from the Homeric Hymns: "that with a deathless goddess lay a deathful man".

I also used it in my rendering of an enigmatic verse attributed to Heraclitus:

> ἀθάνατοι θνητοί, θνητοὶ ἀθάνατοι, ζῶντες τὸν ἐκείνων θάνατον, τὸν δὲ ἐκείνων βίον τεθνεῶτες. (Fragment 62, Diels-Krantz)
>
> The deathless are deathful, the deathful deathless, with one living the other's dying with the other dying in that other's life.

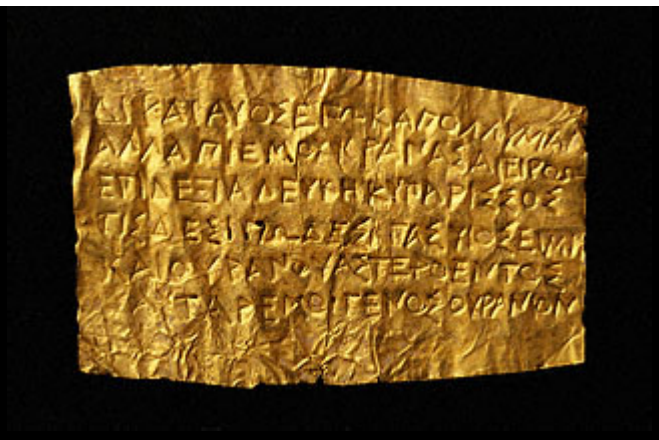
2. Translated by DWM, *The Gospel According to John,* Translation And Commentary, Volume I, https://davidmyatt.wordpress.com/wp-content/uploads/2023/08/myatt-gospel-john-1-5.pdf

The context is:

> 16 οὕτως γὰρ ἠγάπησεν ὁ θεὸς τὸν κόσμον, ὥστε τὸν υἱὸν τὸν μονογενῆ ἔδωκεν, ἵνα πᾶς ὁ πιστεύων εἰς αὐτὸν μὴ ἀπόληται ἀλλ’ ἔχῃ ζωὴν αἰώνιον.
> 17 οὐ γὰρ ἀπέστειλεν ὁ θεὸς τὸν υἱὸν εἰς τὸν κόσμον ἵνα κρίνῃ τὸν κόσμον, ἀλλ’ ἵνα σωθῇ ὁ κόσμος δι’ αὐτοῦ.
> 18 ὁ πιστεύων εἰς αὐτὸν οὐ κρίνεται· ὁ δὲ μὴ πιστεύων ἤδη κέκριται, ὅτι μὴ πεπίστευκεν εἰς τὸ ὄνομα τοῦ μονογενοῦς υἱοῦ τοῦ θεοῦ.
> 19 αὕτη δέ ἐστιν ἡ κρίσις ὅτι τὸ φῶς ἐλήλυθεν εἰς τὸν κόσμον καὶ ἠγάπησαν οἱ ἄνθρωποι μᾶλλον τὸ σκότος ἢ τὸ φῶς· ἦν γὰρ αὐτῶν πονηρὰ τὰ ἔργα.
> 20 πᾶς γὰρ ὁ φαῦλα πράσσων μισεῖ τὸ φῶς καὶ οὐκ ἔρχεται πρὸς τὸ φῶς, ἵνα μὴ ἐλεγχθῇ τὰ ἔργα αὐτοῦ·
> 21 ὁ δὲ ποιῶν τὴν ἀλήθειαν ἔρχεται πρὸς τὸ φῶς, ἵνα φανερωθῇ αὐτοῦ τὰ ἔργα ὅτι ἐν θεῷ ἐστιν εἰργασμένα.
>
> Theos so loved the world that he offered up his only begotten son so that all those trusting in him would not perish but might have life everlasting. For Theos did not dispatch his son to the world to condemn the world, but rather that the world might be rescued through him. Whosoever trusts in him is not condemned while whomsoever does not trust is condemned for he has not trusted in the Nomen of the only begotten son of Theos. And this is the condemnation: That the Phaos arrived in the world but mortals loved the darkness more than the Phaos, for their deeds were harmful. For anyone who does what is mean dislikes the Phaos and does not come near the Phaos lest their deeds be exposed. But whomsoever practices disclosure goes to the Phaos so that their deeds might be manifest as having been done through Theos.

3.

> Γῆς παῖς εἰμι καὶ Οὐρανοῦ ἀστερόεντος
> I am a child of Gaia and the starry heavens



Gold funerary tablet (c. 200 BCE) found at Eleutherna, Crete,
of the kind presumed to be associated with an aural ἱερός λόγος (esoteric mythos),
all of which funerary items have inscriptions similar to the above.
qv. Tractate III, Ιερός Λόγος, Corpus Hermeticum

4. In regard to abstractions, qv. (i) *Developing The Numinous Way Of Pathei-Mathos*, pp.530-534 of *Selected Writings 2012-2024*, https://davidmyatt.wordpress.com/wp-content/uploads/2024/12/selected-writings-dwm.pdf and (ii) *Numinosity, Denotata, Empathy, And The Hermetic Tradition*, pp.6-12 of *Selected Writings*, op.cit.

5. As noted in my commentary on tractates of the Corpus Hermeticum: (i) *substance*, ὕλη, the materia of 'things' and living beings, contrasted with οὐσία, essence. qv. Pœmandres 10, (ii) *presence life*, ἔμψυχος.

6.

> "Physis is usually translated as either 'Nature' (as if 'the natural world', and the physical cosmos beyond, are meant) or as the character (the nature) of a person. However, while the context - of the original Greek text - may suggest (as often, for example, in Homer and Herodotus) such a meaning as such English words impute, physis philosophically (as, for example, in Heraclitus and Aristotle and the Corpus Hermeticum) has specific ontological meanings. Meanings which are lost, or glossed over, when physis is simply translated either as 'Nature' or - in terms of mortals - as (personal) character.
>
> Ontologically, as Aristotle makes clear, physis denotes the being of those beings who or which have the potentiality (the being) to change, be changed, or to develope. That is, to become, or to move or be moved; as for example in the motion (of 'things') and the 'natural unfolding' or growth, sans an external cause, that living beings demonstrate.
>
> However, and crucially, physis is not - for human beings - some abstract 'essence' (qv. Plato's ἰδέᾳ/εἶδος) but rather a balance between the being that it is, it was, and potentially might yet be. That is, in Aristotelian terms, it is a meson - μέσον - of being and 'not being'; and 'not being' in the sense of not yet having become what it could be, and not now being what it used to be. Hence why, for Aristotle, a manifestation of physis - in terms of the being of mortals - such as arête (ἀρετή) is a meson, a balance of things, and not, as it is for Plato, some fixed 'form' - some idea, ideal - which as Plato wrote "always exists, and has no genesis. It does not die, does not grow, does not decay."
>
> According to my understanding of Heraclitus, physis also suggests - as in Fragment 1 - the 'natural' being of a being which we mortals have a tendency to cover-up or conceal."

The Concept Of Physis, pp.500-502, *Selected Writings*, op.cit.

7. In the matter of exegesis refer to (i) *Questions of Good, Evil, Honour, and God*, pp.406-432 of *Selected Writings*, op.cit. (ii) *Religion, Exegesis, And The Fallacy Of Appeal To Authority*, https://davidmyatt.wordpress.com/wp-content/uploads/2024/11/dwm-religion-exegesis-fallacy-1.pdf (iii) *Exegesis And Pathei-Mathos*, pp.52-54 of *A Child Of Gaia*, https://davidmyatt.wordpress.com/wp-content/uploads/2024/08/dwm-child-of-gaia.pdf

In the matter of pathei-mathos and empathy refer to *The Numinous Way of Pathei-Mathos*, pp.459-524, of *Selected Writings*, op.cit.

In the matter of personal experience refer to *Research, Primary Sources, And Pathei-Mathos*, pp.794-5, in *Selected Writings*, op.cit.

In the matter of primary sources:

"Among primary sources are original manuscripts germane to the subject or to a historical person, such as in the case of Jesus of Nazareth, Papyrus Bodmer in the Vatican Library, and in the case of Sappho fragments of papyri such as P. Oxyrhynchus. XV, 1787 fr. 1 and 2; archaeological or fossil remains from an historical period; contemporaneous manuscripts, letters, diaries, memoirs, personal journals, interviews, speeches, and other materials which describe or relate (i) events in which a person or persons participated in or observers of, (ii) ideas or creations, such as music, a philosophy, works of literature, poetry, and art-work which a person was responsible for and also their published writings in their original language, and authenticated manuscripts published and unpublished.

The writings, opinions, and conclusions of others about such subjects or persons are secondary sources, with tertiary sources a collection or compendium of such secondary sources. In regard to the original language of primary sources, if a person venturing an opinion about such material cannot read the original language, and does not personally translate such a work or passages from such a work and thus has to use the translations of others then opinions and conclusions about that work are secondary sources."

Research, Primary Sources, And Pathei-Mathos, pp.794-5, in *Selected Writings*, op.cit

8. An awareness of the numinous is what predisposes us not to commit the error, the folly, of ὕβρις.

> "The numinous is θειότης, divinity-presenced, as in tractate XI v. 11 of the Corpus Hermeticum, θειότητα μίαν, and as in Plutarch, De Pythiae Oraculis, 407a, 398a-f. The numinous is essentially what is, or what manifests or can manifest or remind us of (what can reveal) that which is felt, experienced, or understood as sacred, numinal, sublime, divine, awe-inspiring, beautiful, and beyond our ability, as mortals, to control or meaningfully express through the medium of words. For Christians, it is considered to be God; for Muslims, Allah; for the Romans, divinitas; for others ancient and modern, it was and is considered to be expressible, or intimated, by mythoi and presenced in ὁ θεὸς, the deity, and/or by θεοί, the gods."

Notes On War, Suffering, And Personal Judgement,
pp.19-22 of *A Child Of Gaia*, op.cit.

The numinous is also presenced in an awareness of Gaia (Nature) as a living being which we are mortal emanations of.

9. Sophocles, *Oedipus Tyrannus*, 569.

10. Corpus Hermeticum, tractate XI, v.2

From my commentary on that tractate:

> *noetic sapientia*. For a variety of reasons, I have used the term *noetic sapientia* to denote σοφία νοερὰ.
>
> i) The metaphysical terms νοῦς νοερός, νοῦς οὐσιώδης, and νοῦς ζωτικός occur in Proclus, qv. *Procli Diadochi In Platonis Timaeum Commentari*, Volume 5, Book 4, 245-247; *Procli in Platonis Parmenidem Commentaria*, II 733 and IV 887. Interestingly, Proclus associates νοερός with the three 'septenary planets' Mercury, Venus, and the Sun.
>
> Here, σοφία νοερὰ may well suggest a particular hermetic principle which requires contextual interpretation.
>
> ii) As noted in my commentary on Poemandres 29 - where I used the Latin *sapientia* in respect of σοφία - in some contexts the English word 'wisdom' does not fully reflect the meaning (and the various shades) of σοφία, especially in a metaphysical (or esoteric) context given what the English term 'wisdom' now, in common usage and otherwise, often denotes. As in the Poemandres tractate *sapientia* (for σοφία) requires contextual - a philosophical - interpretation, as Sophia (for σοφία) does in tractate XI where it is there suggestive, as with Aion, Kronos, and Kosmos, of a personified metaphysical principle.
>
> iii) In respect of νοερός, the English word 'intellectual' has too many irrelevant modern connotations, with phrases such as 'intellectual wisdom' and 'the wisdom that understands' - for σοφία νοερὰ - unhelpful regarding suggesting a relevant philosophical meaning. Hence the use of the term 'noetic' which suggests a particular type of apprehension - a perceiveration - whereby certain knowledge and a particular understanding can be ascertained.
>
> Thus, *noetic sapientia* implies that the knowledge and understanding that is noetically acquired transcends - or at least is different from - that acquired both (a) through observation of and deductions concerning phenomena and (b) through the use of denotatum whereby beings are given 'names' and assigned to abstractive categories with such naming and such categories assumed to provide knowledge and understanding of the physis of those beings. [In respect of physis, qv. the comment on φύσεως μιᾶς in section 12.]
>
> In addition, given what follows - ἐν σιγῇ, 'in silence' - such knowledge and understanding does not require nor depend upon words whether they be spoken or written or thought. Hence, the 'source' of mortals is in, can be known and understood through, the silence of noetic sapientia.
>
> *Corpus Hermeticum: Eight Tractates*, op.cit.

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